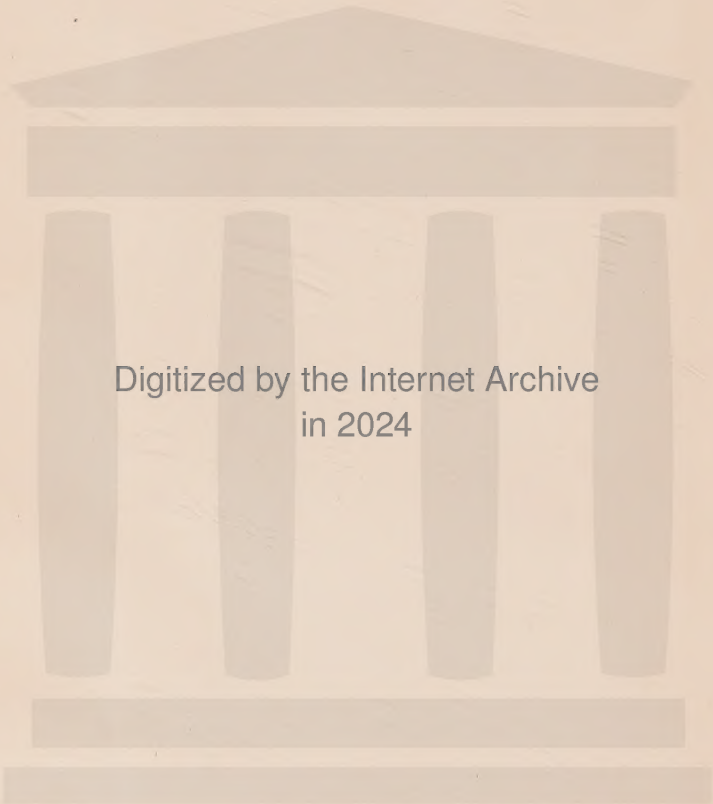
School of Theology at Claremont
1001 1404797

Ex Bibliotheca Sua
Hic Liber Fiduciarius
Episcopo Dioecesis
Los Angeles Legatus Est

The Library

SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA


Digitized by the Internet Archive
in 2024

https://archive.org/details/papersaddresseso0000troy

R. GEISSLER, CHURCH ART WORKER

56 WEST 8th STREET, NEW YORK

MEMORIAL WINDOWS

Executed in Most

ARTISTIC MANNER

In All

APPROVED STYLES

Special Designs

MEMORIAL TABLETS

In

ENGRAVED BRASS

In

CAST BRONZE

In

CARVED MARBLE GRANITE OR STONE

Individual Designs

CHANCEL FURNITURE

In WOOD
STONE
MABLE

BRASS
AND
BRONZE

BAPTISMAL FONTS

In MARBLE
CAEN STONE
CARVED WOOD

BRASS
AND
BRONZE

ALMS BASINS IN SILVER AND BRASS

ESTABLISHED A. D. 1877

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

THE VERY REV. WILFORD L. ROBBINS, DD., LL.D.,
Dean.

THE REV. WILLIAM J. SEABURY, D.D.,
Professor of Ecclestical Polity and Law.

THE REV. J. CHARLES ROPER, D.D., L.H.D.,
Professor of Dogmatic Theology.

THE REV. HERBERT M. DENSLOW, D.D.,
Professor of Pastoral Theology and Sub-Dean.

THE REV. CHARLES N. SHEPARD, M.A., B.D.,
Professor of Hebrew and Cognate Languages and Secretary of the Faculty.

THE REV. CHARLES C. EDMUNDS, S.T.B.,
Professor of Literature and Interpretation of the New Testament.

THE REV. LORING W. BATTEN, S.T.D.,
Professor of Literature and Interpretation of the Old Testament.

THE REV. ARTHUR PRINCE HUNT, M.A., B.D.,
Professor of Ethics.

THE REV, ARTHUR WHIPPLE JENKS, M.A., B.D.,
Professor of Ecclesiasttcal History.

THE REV. FRANCIS B. BLODGETT, B.A., B.D.,
Adjunct Professor of Literature and Interpretation of the Old Testament.

THE REV. WILLIAM HENRY PAINE HATCH, B.D., PH.D.,
Adjunct Professor of Literature and Interpretation of the New Testament.

THE REV. CHARLES HOMER BOYNTON, B.D., PH.D.,
Adjunct Professor of Homietics and Pedagogy.

THE REV, THOMAS DAVIES, M.A., B.D.,
Instructor in Dogmatic Theology,

THE REV. ALBERT F. TENNEY,
Instructor in the Use of the Voice.

PROF. DICKINSON F. MILLER, M.A., PH.D., of Columbia University,
Lecturer in the Department of Christian Apologetics.

REV. J. LEWIS PARKS, D.D.,
Lecturer in the Department of Christian Apologetics.

MR. CLEMENT R. GALE, M.A., Mus. Bac.,
Instructor in Church Music and Organist.

MR. EDWARD HARMON VIRGIN, B.A.,
Librarian.

HUGHES DAYTON, M.D.,
Physician to the Seminary (in charge of the Physical Culture Department).

The Academic year will begin on the last Wednesday in September. Entrance examinations at 9 A. M.

Students have access to the Columbia University and New York Historical Society Libraries of the city They may also attend certain courses in Columbia University without charge, under the advice of the Dean and Faculty.

There is a Fourth Year Course for advanced work in Theology, open to graduates of this and other Theological Seminaries.

Special students who desire to pursue particular studies are also received.

For information regarding expenses, scholorships, etc., apply to
THE DEAN.

We are DESIGNERS and MAKERS of
CHURCH FURNISHINGS
& MEMORIALS
and Submit designs for
CHURCH IMPROVEMENTS and ALTER
ATIONS showing when desired such parts as ca
be Executed advantageously by LOCAL LABOR while the artistic d
tails must be forwarded from here.

Consult us before taking definite action. We also execute CHURCHL
MONUMENTS in GRANITE, MARBLE or STONE.

SEND FOR ILLUSTRATED HANDBOOK.

J & R LAMB

STUDIOS:
23-25-27 SIXTH AVE.,
NEW YORK CITY.

The Protestant Episcopal Church

THE

CHURCH CONGRESS

JOURNAL

Papers and Addresses

of the

Twenty-eighth Church Congress

in

The United States

TROY, N. Y.

1910

NEW YORK

THOMAS WHITTAKER, Inc.

2 AND 3 BIBLE HOUSE

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

Press of
Enterprise Publishing Co.
Poughkeepsie, N. Y.

The Church Congress Papers and Speeches.

First Meeting, New York, 1874. *Out of Print.*
Second Meeting, Philadelphia, 1875. 8vo, paper, 75 cts.
Third Meeting, Boston, 1876. *Out of Print.*
Fourth Meeting, New York, 1877. Complete in *Church Journal*, 30 cts.
Fifth Meeting, Cincinnati, 1878. *Out of Print.*
Sixth Meeting, Albany, 1879. *Manuscript lost by fire at the Printer's.*
Seventh Meeting, Providence, 1881. 8vo, cloth, $1.50; paper, $1.00.
Eighth Meeting, Richmond, 1882. 8vo, cloth, $1.50; paper, $1.00.
Ninth Meeting, Detroit, 1884. 8vo, paper, $1.00.
Tenth Meeting, New Haven, 1885. *Out of Print.*
Eleventh Meeting, Louisville, 1887. 8vo, cloth, $1.50; paper, $1.00.
Twelfth Meeting, Buffalo, 1888. 8vo, cloth, $1.50; paper, $1.00.
Thirteenth Meeting, Philadelphia, 1890. 8vo, cloth, $1.50; paper, $1.00.
Fourteenth Meeting, Washington, 1891. 8vo, cloth, $1.50; paper, $1.00.
Fifteenth Meeting, New York, 1893. 8vo, cloth $1.50; paper, $1.00.
Sixteenth Meeting, Boston, 1894. 8vo, cloth, $1.50; paper, $1.00.
Seventeenth Meeting, Norfolk, 1896. 8vo, cloth, $1.50; paper, $1.00.
Eighteenth Meeting, Pittsfield, 1898. 8vo, cloth, $1.50 paper, $1.00.
Nineteenth Meeting, St. Paul, 1899. 8vo, cloth, $1.50; paper, $1.00.
Twentieth Meeting, Providence, 1900. 8vo, cloth, $1.50; paper, $1.00.
Twenty-first Meeting, Albany, 1902. 8vo, cloth, $1.50; paper, $1.00.
Twenty-second Meeting, Pittsburgh, 1903. 8vo, cloth, $1.50; paper, $1.00.
Twenty-third Meeting, Brooklyn, 1905. 8vo, cloth, $1.50; paper, $1.00.
Twenty-fourth Meeting, Philadelphia, 1906. 8vo, cloth, $1.50; paper, $1.00.
Twenty-fifth Meeting, New Orleans, 1907. *Not published.*
Twenty-sixth Meeting, Detroit, 1908. 8vo, cloth, $1.50; paper, $1.00.
Twenty-seventh Meeting, Boston, 1909. 8vo, cloth, $1.50; paper, $1.00.
Twenty-eighth Meeting, Troy. 1910. 8vo, cloth, $1.50; paper, $1.00, (two copies), $1.50.

Copies mailed, postpaid, on receipt of price.

THOMAS WHITTAKER, Inc., Publishers,
2 and 3 Bible House. New York.

TABLE OF CONTENTS.

		Page
Statutes,		1
Organization,		3
Rules,		6
Programme,		7
Communion Address by Bishop-Coadjutor of Virginia,		11
Address of Welcome by the Bishop-Coadjutor of Albany,		19
The Individual and the Common Interests in Society.		
Paper:	The Rev. Philo W. Sprague,	22
	Prof. I. Woodbridge Riley, Ph. D.,	30
Address:	Mr. John Brooks Leavitt,	37
The Teaching of the Old Testament to Children.		
Papers:	Rev. E. A. Dodd, Ph. D.,	42
	Rev. Frederick A. Carter,	51
Address:	Mr. Everett P. Wheeler, LL. D.,	60
Discussion:	Mr. John Brooks Leavitt,	64
Address:	Dr. Walter L. Hervey,	67
The Church of To-Day as a Factor in Human Progress.		
Writers:	Mr. Everett P. Wheeler, LL. D.,	76
	Rev. W. W. Battershall, D. D.,	83
Addresses:	Rev. E. de F. Miel,	88
	Rev. Carroll Perry,	92

Architecture as an Expression of Religion.

Writers: Mr. Ralph Adam Cram, ... 98
Mr. Charles R. Lamb, ... 115
Addresses: Prof. Alexander B. Trowbridge., . . 121
Rev. Ernest M. Stires, D. D., . . . 128
Discussion: Rev. Charles Henry Babcock, D. D., . . 134
Rev. Wm. H. Van Allen, D. D., . . 137

The Formative Influence of a Democracy Upon the Christian Church.

Writers: Rev. Wm. H. Van Allen, D. D., . . 140
Rev. Frederic Palmer, ... 150
Addresses: Hon. John K. Sague, ... 160
Mr. Thomas Ewing, Jr., ... 165
Discussion: Rev. Geo. R. Van De Water, D. D., . 170

Revivals and Culture in Religion.

Writers: Rev. Arthur B. Kinsolving, D. D., . . 173
Rev. Howard C. Robbins, ... 181
Addresses: Rev. Floyd W. Tomkins, D. D., . . 289
Rev. B. W. R. Tayler, D. D., . . . 193
Discussion: Rev. Wm. H. Van Allen, D. D., . . 198

The Moral Limits of Prayer.

Writers: Rev. Benjamin S. Sanderson, . . . 201
Rev. Herbert Shipman, ... 211
Addresses: Rt. Rev. Frederick Courtney, D. D., . . 224
Rev. R. R. McG. Converse, D. D., . . 230
Address: The Rt. Rev. William Crosswell Doane, D. D.
LL. D., D. C. L., Bishop of Albany, . 236
Farewell Address: The Rev. Chas. Henry Babcock, D. D., . 238

Statutes of the Church Congress

Of the United States.

I.

THE GENERAL COMMITTEE.

There shall be a General Committee of ninety-nine, two-thirds clerical and one-third lay; a self-perpetuating body, empowered to fill vacancies arising within its own membership by death or resignation. This committee shall meet annually on the afternoon of the second day of the session of the Congress; and for the following purposes, to wit:

1st. To fix the time and place of holding the next session of the Congress.

2d. To fill vacancies in the Executive Committee, and, if any such exist, in its own number.

3d. To elect such officers as by these statutes it is empowered to elect.

4th. To discuss questions bearing upon the well-being of the Congress and to make recommendations to the Executive Committee.

II.

THE EXECUTIVE COMMITTEE.

The Executive Committee shall consist of twenty-four members, and shall have *full* control of the affairs of the Congress, save only such as are reserved to the General Committee in Statute I.

The members of the Executive Committee shall be elected from among the members of the General Committee, and shall be arranged in classes, as follows: the first class to serve for the years 1898-1902, the second class for the years 1898-1901, the third class for the years 1898-1900, and

the fourth class for the years 1898-1899. The distribution of the members into these classes shall be by lot. Beginning A.D. 1899, all persons chosen to serve on the Executive Committee shall be chosen for terms of four years. Retiring members of the Executive Committee shall be eligible for re-election, but, after having served two consecutive terms of four years shall not again be eligible until one year shall have elapsed.

III.

OFFICERS AND THEIR DUTIES.

The officers of the Congress shall be an Honorary President, twenty-four Honorary Vice-Presidents, all of whom shall be of the Episcopal Order, a Chairman of the General Committee, who shall be *ex-officio* Chairman of the Executive Committee, a General Secretary, who shall be *ex-officio* Secretary of the Executive Committee, and a Treasurer, who shall be a layman, and shall report to the Executive Committee. All of these officers, except the Honorary President, shall be chosen annually by the General Committee, and shall hold office until their successors shall have been appointed. The Bishop of the Diocese in which the Congress meets shall be *ex-officio* the Honorary President until the next Congress convenes. The General Secretary shall have power to appoint Assistant Secretaries. The General Secretary shall be responsible for the publication of the Annual Report as well as for keeping the records and conducting the correspondence of the General and Executive Committees.

IV.

MEETINGS.

At the annual session of the Congress the Honorary President shall preside, or in his absence one of the Honorary Vice-Presidents in the order of consecration. In the absence of both President and Vice-President, the Chairman of the General Committee shall preside. At meetings of the Congress no question shall be put to vote. At meetings

of the General Committee nine, and at meetings of the Executive Committee five, shall constitute a quorum. The Executive Committee shall meet at such places and times and under such rules as it may itself determine.

V.

ALTERATIONS.

These statutes may be altered by action of the General Committee by a two-thirds vote of the members present; but no alteration shall be made unless it shall first have been approved by a majority vote at the meeting of the previous year; due notice of the proposed amendment having been given by the General Secretary to all members of the General Committee.

HONORARY PRESIDENT.

President

The Honorary President ex-officio is the Bishop of the Diocese in which the Congress meets.

The Right Reverend Wm. Croswell Doane, D. D., Bishop of Albany, is the Honorary President of this session.

Vice-Presidents

The Bishop of Missouri.
The Bishop of Albany.
The Bishop of Pennsylvania.
The Bishop of West Virginia.
The Bishop of Southern Virginia.
The Bishop of Southern Ohio.
The Bishop of Texas.
The Bishop of Tennessee.
The Bishop of Massachusetts.
The Bishop of Vermont.
The Bishop of Michigan City.
The Bishop of Los Angeles.
The Bishop of Connecticut.
*The Bishop of Rhode Island.
The Bishop of Sacramento.
The Bishop of North Dakota.
The Bishop of Western Massachusetts.
The Bishop-Coadjutor of Pennsylvania.
The Bishop of Central New York.
The Bishop of Newark.
The Bishop of New York.
The Bishop of Harrisburg.
The Bishop of Michigan.
The Bishop of Washington.

*Deceased.

The General Committee

Rev. Reese F. Alsop, D.D.
Rev. Harold Arrowsmith.
Rev. A. W. Arundel, D.D.
Rev. Chas. H. Babcock, D.D.
Rev. Loring W. Batten, Ph. D., D.D.
Rev. W. W. Battershall, D.D.
Rev. Paul Birdsall.
Rev. J. N. Blanchard, D.D.
Rev. Cyrus Townsend Brady, LL. D.
Rev. Clarence Buel.
Rev. G. A. Carstensen.
Rev. Alex. G. Cummins, Litt. D.
Rev. George Wm. Douglass, D. D.
Rev. E. H. Eckel.
Rev. J. H. Eccleston, D.D.
Rev. Edgar A. Enos, D.D.
The Rev. Wm. F. Faber, D. D.
Rev. D. Claiborne Garrett.
Rev. Carl E. Grammer, D.D.
Rev. W. M. Grosvenor, D. D.
Rev. Samuel Hart, D.D.
Rev. George Hodges, D.D.
Rev. Hiram R. Hulse.
Rev. Arthur B. Kinsolving, D. D.
Rev. C. W. Leffingwell, D. D.
Rev. George L. Locke, D. D.
Rev. Henry Lubeck, LL.D.
Rev S. D. McConnell, D.D., D.C.L.
Rev. Randolph H. McKim, D. D.
Rev. Stewart Means, D.D.
Rev. R. W. Micou, D.D.
Rev. Henry Mottet, D.D.
Rev. Henry L. Myrick, LL.D.
Rev. R. Heber Newton, D.D.
Rev. Wm. Newton, D. D.
Rev. Harry P. Nichols, D. D.
Rev. E. B. Niver, D. D.
Rev. Henry H. Oberly, D.D.
Rev. Louis S. Osborne.
Rev. J. Lewis Parks, D.D.
Rev. Leighton Parks, D.D.
Rev. Endicott Peabody, LL.D.
Rev. John P. Peters, D.D., Sc.D.
Rev. W. L. Robbins, D.D.
Rev. J. C Roper, D.D.
Rev. E. S. Rousmaniere, D.D.
Rev. Laurence H. Schwab.
Rev. George W. Shinn, D.D.
Rev. Chas. L. Slattery, D. D.
Rev. Cornelius B. Smith, D.D.
Rev. Wm. Austin Smith.
Rev. Langdon C. Stewardson, LL.D.
Rev. E. M. Stires, D.D.
Rev. James S. Stone, D.D.
Rev. Charles H. Strong, D.D.
Rev. George A. Strong.
Rev. Philemon F. Sturges.
Rev. Henry C. Swentzel, D.D.
Rev. S. DeLancey Townsend, D.D.
Rev. Wm. H. VanAllen, D. D.
Rev. George R. Van De Water, D.D.
Rev. William H. Vibbert, D.D.
Rev. Beverley E. Warner, D.D.
Rev. Chauncey C. Williams, D.D.
Rev. Elwood Worcester, Ph. D., D.D.
Rev. C. F. J. Wrigley, D.D.
Mr. Harcourt Amory.
Mr. Lewis Stuyvesant Chanler, D.C.L.
Mr. R. Fulton Cutting.
Mr. E. L. Davis.
Mr. Wm. Foulke.
Mr. W. W. Frazier.
Mr. Rathbone Gardner.
Mr. Irving Grinnell.
Mr. R. M. Hurd.
Mr. John Brooks Leavitt.
Mr. Silas McBee.
Mr. Geo. B. McClellan, LL.D.
Mr. Hamilton W. Mabie, L.H.D.
Mr. Frederick Cook Morehouse.
Mr. J. Pierpont Morgan, LL. D.
Mr. Joseph Packard.
Mr. Thomas Nelson Page.
Mr. Robert Treat Paine.
Mr. George Foster Peabody.
Mr. Geo. Wharton Pepper.
Mr. Charles H. Russell.
Mr. Arthur Ryerson.
Mr. Gustav H. Schwab.
Mr. William R. Stewart.
Mr. David W. Thompson.
Mr. Chas. Townsend.
Mr. John Seely Ward, Jr.
Mr. John DeWitt Warner.
Mr. Thomas Whittaker.
Mr. Talcott Williams, LL.D.
Mr. L. Allison Wilmer.
Mr. John W. Wood.
Mr. George Zabriskie.

General Chairman

Rev. Chas. Henry Babcock, D.D.
44 West 44th St., New York.

General Secretary

G. A. Carstensen,
Riverdale, New York.

Treasurer

Mr. Thomas Whittaker,
No. 2 Bible House, New York.

Assistant Secretaries

Rev. Cornelius B. Smith, D.D. Rev. Geo. Nattress.

Executive Committee

(To serve until 1914.)

Rev. Jos. N. Blanchard, D. D.
Rev. G. A. Carstensen, Ph. D.
Rev. Stewart Means, D. D.
Rev. C. F. J. Wrigley, D. D.
Mr. Thomas Whittaker.
Rev. Geo. Wm. Douglass, D. D.

(To serve until 1913.)

Rev. Reese F. Alsop, D. D.
Rev. Alex. G. Cummins, Litt. D.
Rev. Henry L. Myrick, LL. D.
Rev. Chas. H. Babcock, D. D.
Mr. Hamilton W. Mabie, L.H.D.
Rev. Carl E. Grammer, D. D.

(To serve until 1912.)

Rev. Harry P. Nichols, D. D.
Rev. H. H. Oberley, D. D.
Rev. Cornelius B. Smith, D. D.
Rev. Philemon F. Sturges.
Rev. Geo. R. Van De Water, D. D.
Mr. Geo. Foster Peabody.

(To serve until 1911)

Rev. L. W. Batten, Ph. D., D. D.
Rev. Hiram R. Hulse.
Rev. Henry Lubeck, LL. D.
Rev. Louis S. Osborne.
Rev. W. L. Robbins, D. D.
Mr. Silas McBee.

Local Committees

General Chairman, Charles W. Tillinghast.
General Secretary, Henry S. Darby.

*Deceased.

Committee on Hall

Rev. James Caird, Chairman.

Charles W. Tillinghast. Charles E. Hanaman.

Committee on Publicity

Rev. Edward W. Babcock, Chairman.

Henry Stowell. Charles B. A'exander.
Richard F. Hall. Samuel P. McClellan.
Eugene Bryan.

Committee on Hospitality

Rev. Henry R. Freeman, Chairman.

James M. Ide. Gen. J. Ford Kent.
E. Courtland Gale. W. Leland Thompson.
Dr. William P. Mason John Paine.
Robert H. Thompson. Geo. B. Pattison.
Charles A. Evans. Wm. Henry Warren.

Committee on Music and Programme

Rev. Edgar A. Enos, D.D., Chairman.

Christian A. Stein. Allan Lindsay.
Daniel A. Wing. A. W. Harrington, Jr.
William W. Rousseau. Edward M. Green.
Frank E. Norton. Henry S. Darby.

Committee on Finance

James H. Caldwell, Chairman.

George B. Cluett. Robert W. Thompson.
C. Whitney Tillinghast, 2d. John H. Tupper.
George W. Daw. Robert Cluett, Jr.
Arthur T. Smith. A. W. M. Moffit.
Farnham P. Caird. Chas. W. Tillinghast.

Rules.

I. The Bishop of the Diocese in which the Congress is held is invited to preside. In his absence one of the Vice-Presidents shall act as Chairman.

II. None but members of the Protestant Episcopal Church, or of Churches in communion with the same, shall address the Congress; and no person shall be permitted to speak twice upon the same subject.

III. All questions of order shall be in the discretion of the Chairman, and his decision shall be final.

IV. Any person desiring to speak on the subject before the Congress must present his card at the Secretaries' table, and the Chairman shall call upon the speakers in the order in which their cards are received.

V. Every writer and speaker shall address the chair only and from the platform, confining himself to the subject under discussion.

VI. No question arising out of any paper or subject shall be put to vote.

VII. All papers must be handed to the Secretary appointed to receive them immediately after reading. This rule is indispensable in order to secure the prompt issue of the Report of the Proceedings.

VIII. Readers will limit their papers to twenty-five minutes; appointed speakers will be allowed twenty minutes, and all voluntary speakers not more than ten minutes.

IX. No appointed paper will be read except by its writer. This rule also is the condition under which any appointed paper will appear in the authorized report.

X. Appointed speakers will be expected to address the Congress without notes. This rule is absolute in order to distinguish between writers and speakers.

Programme

of the Twenty-eighth Church Congress in the United States.

Troy, N. Y., May 10-13, 1910.

Opening Service in St. Paul's Church. All other sessions in Music Hall.

Tuesday Morning—May 10th, 10:30 o'clock.

Holy Communion in S. Paul's Church.

Opening Address by the Rt. Rev. Arthur S. Lloyd, D. D. Bishop Coadjutor of Virginia.

Tuesday Evening—May 10th, 8 o'clock.

Address of Welcome by the Right Rev. Richard H. Nelson, D. D.
Bishop Coadjutor of Albany.

Topic I. "THE INDIVIDUAL AND THE COMMON INTERESTS IN SOCIETY."

Writers:—Rev. Philo W. Sprague,
Rector of St. John's Church, Charlestown, Boston, Mass.
I. Woodbridge Riley, Ph. D.,
Professor of Philosophy, Vassar College, Poughkeepsie, N. Y.

Speaker:—
Peekskill, N. Y.
Mr. John Brooks Leavitt,
of New York.

Wednesday Morning—May 11th, 10:30 o'clock.

Topic II. "THE TEACHING OF THE OLD TESTAMENT TO CHILDREN."

Writers:—Rev. E. A. Dodd, Ph. D.
Rector of St. John's Church, Clifton, Staten Island, N. Y. City.
Rev. Frederick B. Carter,
Rector of St. Luke's Church, Montclair, N. J.

Speakers:—Dr. Walter L. Hervey,
Professor in Teachers' College, Columbia University, N. Y. City.
Mr. Everett P. Wheeler, LL. D., New York.

Wednesday Evening—May 11th, 8 o'clock.

Topic III. "THE CHURCH OF TO-DAY AS A FACTOR IN HUMAN PROGRESS."

Writers:—Mr. Everett P. Wheeler, LL. D.
New York.
Rev. W. W. Battershall, D. D.,
Rector of St. Peter's Church, Albany, N. Y.

Speakers:—Rev. E. deF. Miel,
Rector of Trinity Church, Hartford, Conn.
Rev. Carroll Perry,
Rector of St. Peter's Church, Jamaica Plain, Boston, Mass.

Thursday Morning—May 12th, 10:30 o'clock.

Topic IV. "ARCHITECTURE AS AN EXPRESSION OF RELIGION."

Writers:—Mr. Charles R. Lamb,
New York.
Mr. Ralph Adam Cram,
Boston.

Speakers:—Rev. Ernest M. Stires, D. D.,
St. Thomas' Church, New York City.
Prof. Alexander B. Trowbridge.
New York City.

Thursday Evening—May 12th, 8 o'clock.

Topic V. "THE FORMATIVE INFLUENCE OF A DEMOCRACY UPON THE CHRISTIAN CHURCH."

Writers:—Rev. William H. Van Allen, D. D.
Rector of the Church of the Advent, Boston.
Rev. Frederick Palmer,
Rector of Christ Church, Andover, Mass.

Speakers:—Hon. John K. Sague,
Mayor of Poughkeepsie, N. Y.
Mr. Thomas Ewing, Jr., Yonkers, N. Y.

Friday Morning—May 13th, 10:30 o'clock.

Topic VI. "REVIVALS AND CULTURE IN RELIGION."

Writers:—Rev. Arthur B. Kinsolving, D. D.,
Rector of St. Paul's Church, Baltimore, Md.
Rev. Howard C. Robbins,
Rector of St Paul's Church, Englewood, N. J.

Speakers:—Rev. Floyd W. Tomkins, D. D.,
Rector of the Church of the Holy Trinity, Philadelphia.
Rev. B. W. R. Tayler, D. D.,
Rector of St. George's Church, Schenectady, N. Y.

Friday Afternoon—May 13th, 3 o'clock.

Topic VII. "THE MORAL LIMITS OF PRAYER."
Writers:—Rev. Herbert Shipman,
Rector of the Church of the Heavenly Rest, New York.
Rev. Benjamin S. Sanderson,
Rector of Trinity Church, Bethlehem, Pa.
Speakers:—Right Rev. Frederick Courtney, D. D.,
Rector of St. James' Church, New York.
Rev. R. R. McG. Converse, D. D.
Rector of St. Luke's Church, Rochester, N. Y.
Farewell Address by the Rev. Charles Henry Babcock, D. D.
General Chairman of the Church Congress.

Proceedings.

TUESDAY MORNING, MAY 10, 1910.

Communion Address.

THE RT. REV. ARTHUR SELDEN LLOYD, D. D., BISHOP COADJUTOR OF VIRGINIA.

Hebrews 2; 9. "We see not all things put under Him, but we see Jesus,.... crowned with glory and honor."

These are the words of a man sorely beset, not only by the contradictions in his own life, but by the persecutions that his friends endured; all made harder to bear by the sharp contrast between what they actually suffered and that they thought they had a right to expect. They had accepted Jesus as Messiah anticipating the setting up of His Kingdom. Instead, they found themselves subjected to new and intolerable trials as the result of their faith. Under these circumstances perhaps nothing strikes one more in reading this epistle than the writer's apparent separateness from all that was going on about him. He writes as a looker on rather than as one enduring with others the contradiction of sinners against themselves; and yet throughout is manifest that sort of sympathy and solicitude for his fellow sufferers which nothing except actual experience could teach him. But there is never a note of uncertainty or discouragement. Rather does he treat it all as an incident, reminding them of their fathers who for the sake of their ideals had steadfastly endured like suffering. And he bids them wait, with the sort of assurance one might display who knows beforehand what the end will be. His desire seems to be to change their point of view. If they have been in doubt, fearing lest their ideals and clinging to them were responsible for their woes, he urges them to accept willingly their woes since through enduring these patiently their ideals shall be realized. So he is marked as one of the great ones, for in all the ages the men who have led others to higher levels, have been those rare souls who have seen what shall

be hereafter so distinctly as to be set free from need for the support of those standards upon which their generation has been accustomed to lean. Here is the distinction between the seer and the unreasoning optimist. While the latter would persuade men to believe all is well in spite of the facts in the case; the first accepts the facts, acknowledging their importance and all they involve; yet refuses to be overmastered by them or discouraged. He meets them calmly as those things that are shaken. While he sets his face towards the things that cannot be moved.

So it becomes worth while to note the source of this man's serenity, to discover the conviction that made him able to be calm when others were dismayed. He states it in the words quoted just now. "We see not yet all things put under Him, but we see Jesus, ... cowned with glory and honor." Nor is it difficult to understand why, to him, this is reason enough for being certain that all their suffering must end in joy. God had promised that the Incarnate One should be Ruler in that Kingdom in which all things should be subject unto Him. Christ risen from the dead is the sure witness of that promise's fulfillment. He is the Revelation of what this chaos shall end in. He is the rational basis of human hope. He is the unanswerable argument for no-surrender. Hence the serenity of the man, pressed and goaded though he was by the contradictions of his time; calm on account of the certainty gained through the inspiration of the Holy One. His gaze had rested on the things that cannot be shaken, concealed though these were by the dark shadow of the things that must be removed, and seeing, he was appalled by nothing that men could do to him. Now he would impart to others the strength he had received, by showing them the impotency of physical force. Though for the present it seem irresistible, Jesus crowned with glory and honor is the sure witness that this also is the creation of His will, and has no power in itself. In Christ risen it is showed beyond contradiction that physical force has no part in controlling man's destiny, since in His resurrection the Christ has exhibited man's mastery of physical conditions.

On this Revelation he rested his appeal that those enduring persecution should be patient. On this ground he urges them to be hopeful in the midst of their trouble. Because the sufferings of Christ were crowned by His resurrection, they are exhorted to see in their own sufferings their means of attaining the consummation of human life, the glory and honor of Him whom already we see thus crowned.

The growth of Christian civilization is witness to the reasonableness of this man's conclusion, and of his unerring wisdom in selecting the fact of the resurrection as the sure reliance and test for men distracted by the contending forces that seem to control human progress. This age is old enough to have demonstrated that the final test of human development is men's ability to realize spiritual things,—in other words the growth of human character; and so far as this ability has been attained it is due to men who have refused to admit that there is any destiny for the race other than that revealed in the Christ risen from the dead, and who have on this ground resolutely persuaded their fellows from making compromise with physical force, because of passing distresses.

But how did it happen that at such a period and under conditions so trying, this man was able to look beyond the confusion and the pain resulting, and refuse to rest his judgment on any consideration by which men were in the habit of being impressed? What made him able to put aside every suggestion of present relief, and practically declare that all that was then happening was but means for bringing to pass the completeness manifested in the Revelation of the Risen Christ? It must have been because he had learned the truth St. Paul emphasized so constantly, that in order to know the truth about human life and its relations, one must not consider any thing concerning a man only in its physical aspects, but must with Christ ascend into the presence of the Father and from thence observing, learn all the truth about things that are on the earth. "Your life is hid with Christ in God" is the Apostle's way of putting it, and thus he differentiates Christianity from materialism; since it is the revelation wrought in Jesus Christ that enables men to understand the difference between things con-

sidered with reference to their physical relations and the same things considered with reference to their value in ministering to human development. It is only when these are considered from the standpoint of the Risen Christ and their value found in the light of the truth which He has showed, that men can learn to use His gifts as He desires them to be used.

Nor was there ever a time when men needed more than now to be remineded that it is only so that they can learn the real value of those things which must be made use of in man's struggle upward. In this day when men are as gods, practically masters of the material universe, armed with powers not dreamed of in past ages, seeing visions almost divine of liberty and knowledge, nothing seems to be so little realized as the relation between the practical things of life and the truth revealed in the resurrection of Jesus Christ. To many among us it would be a veritable shock to be told that their knowledge and possessions are significant chiefly because Jesus is crowned with glory and honor. And yet if progress is to be real, and if men are to know how to do the world's work so that future generations will not have it to do over again, and if mankind is to escape the suffering and waste that must attend the pursuit of wrong principles, the builders of our civilization must understand this lest carried away by the glamor and beauty of what they have wrought they be content to stop short of completeness.

"All things shall be put under Him." That is the slogan for builders whom the Holy One has called to the building. It is their reason for resolutely refusing to compromise with any impulse or suggestion that would spare the least of those enemies which He waits to be made His footstool. "Jesus crowned with glory and honor" is the vision that must inspire the builders while they work, lest an earth-born ideal tempt them to leave off from building. "Jesus crowned with glory and honor" is the ground of the builders' hope lest they be wearied and faint in their minds. That glory is the answer to all life's contradictions, the balm for its suffering, the solace of its wearinesss, the compensation for its disappointment. "Jesus crowned with

glory and honor'' is the answer to pessimism, the cure of the cynic, the reassuring of the depressed ones when to their view all things seem to continue as they were from the beginning.

We have come on a time when in the abundance of life bestowed by the Word of God Incarnate, men have practically become masters of the material universe. The day seems almost at hand when if they will, men may establish such a social order as shall put an end to the wretchedness and squalor and hopelessness that are the tokens of surviving heathenism among us. With the ever increasing wealth which the gift of Christ has enabled men to create, the day ought to be near when all our children may have fair opportunity for a right development. With increasingly clear apprehension of liberty the spectacle of men and women who are victims of men's sordidness or lust ought to disappear from our civilization. With ideals of social order ever becoming more definite, that blot on civilization revealed by children's courts and the appalling outlay for criminal expenses ought to be eliminated. In a word, when we consider how far the truth showed men by the Christ has been appropriated and applied, whether in science or politics or social economy, it would appear that the setting up of His Kingdom were already possible. Instead one might almost be excused if one should declare that the abundance of His gifts menace the very institutions which have made their acquisition possible. Science seems to draw men into what is called agnosticism. Added knowledge seems to increase flippancy. The amazing wealth of our time seems ready not only to destroy its possessors but to increase the wretchedness of multitudes.

If the man who wrote our text were among us, what think you would be his attitude towards these things which seem to contradict the very Revelation of the Father and to belie the promise of the Christ? One thing is certain. He would not regard them from the standpoint of the pessimist. He would repeat the very words he wrote to the men of his own generation, bewildered, if not discouraged, by the difference between their expectations and the actual experiences of life; and he would have more certain grounds to-day

than then for declaring "though we see not yet all things put under Him, we see Jesus, ... crowned with glory and honor. Wherefore let us run with patience the race that is set before us." Nor can there be any doubt that he would make appeal to the Church, the Body of Christ, to ascend with its Lord into the heavens that from thence might be seen the things of time in their true relation so that these might be interpreted for mankind in the terms of the Risen Christ.

The most superficial ought to be able to recognize the need for such fidelity on the Church's part. The least thoughtful might appreciate its value. Among the army of men doing splendidly the world's work not a few have failed to realize the relation between themselves and that One to whom they owe their ability. Too many regard the work they do as an end in itself. Too many count their own success as of sole importance. And yet we know that if their work and its fruits are to be for blessing to those doing them and for the whole family of God these same men must first learn that they are Christ's as Christ is God's, else will the glory they create blind them to the glorious fruition towards which all things are tending, and which cannot be until the work these men are doing is done according to His will.

Such a demand might well inspire the Church with new energy since if its mission could be put into one phrase it would be that the Church must keep the revelation wrought in Jesus Christ ever before the eyes of men so that while they work they may know what they are creating;—that they may ever be kept in mind that He is waiting for them to make His enemies His footstool.

Self evident as all this appears, there is danger lest the Church overlook its primary mission while it is absorbed in things of passing importance. To-day it is earnestly engaged in tasks for the relief of men's bodies. This is well; but might it not be better to show men so clearly the truth about human life and its relation to things material, that they learn how to provide relief for themselves and for one another? The truth is, if it could be showed that the Church exists to do eleemosynary works, it were economy to do away with the

Church and study to remove the causes that render such works necessary. Or considered from the other extreme, if the Church could be proven to be an institution having nothing to do with things of practical interest to humanity, having no message for men who live and work, concerned only with persuading men that some other existence is of more importance than this; its fate would already be written in the history of the religions that have passed.

Our Lord ordained and sent His Church to render the self same service to mankind that He Himself rendered while He was in the flesh; to show men so truly their relation to the Father and to the things of this world, that all they do and possess may be justly estimated and put to proper use. Nor did He send it forth on its mission until He had revealed to it the consummation of men's labors in Himself risen again from the dead. Hence the writer of our text had the Christ Himself for his justifier when he bade the people not to be discouraged by what they saw or suffered; but rather to be very courageous as seeing in Jesus crowned with glory and honor their proof that all is working together for the fulfillment of His will concerning mankind.

But if there is cause for concern lest the Church forget its high calling in its eagerness to render partial service to mankind, there is danger more sinister threatened elsewhere. The blindness of the Church when it pronounced anathema against the man who dared to use his intellect was no less damaging than would be any effort on its part to empty the Revelation of its significance by trying to make it conform to the opinions of men. The very greatness of the issues at stake demand that the Church shake itself free from all that beguiles it, and fit itself to interpret from the King's seat the relation of all men's creations to things not seen as yet. To illustrate what I plead for, it is not necessary to more than refer to the efforts we are familiar with to reduce the Revelation to the little compass of men's philosophy, while the desperate need of men for help is showed in the challenge to the Church that it show the meaning and interpretation of the things men know to be true, and which they have discovered because they love the truth. If all truth is of God then it is not for the Church to combat or scorn or

blink the findings of men, but rather is it its sacred obligation to interpret these in the terms of the Resurrection.

No man who loves his kind can be free from solicitude at any sign of compromise on the part of men who are sent to bear witness to the Kingdom of God, since such an one cannot but know the desperate danger besetting those our brethren who work where they are in constant peril of being overwhelmed by despair the child of materialism. For brave men the challenge must be a stirring call to service, since it is but in other terms the same commission the Christ intrusted to His Church when He bade it go "teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway even unto the end of the world."

I have been grateful for the opportunity that has been accorded me to bring this to the Church Congress, since here it were impossible for men to rest content until they know all His will concerning His redeemed ones. Here more surely than in any other assembly the demand that man's seen and proven things shall be reconciled with the economy of the Kingdom of God,must have sympathetic consideration. Here more keenly than elsewhere must be felt the unworthiness, the almost cynicism of trying to reduce the Revelation to the compass of a man's intellect. Here more gladly than any where else must be accepted the challenge to interpret for men in the terms of the Resurrection all the truth they have learned or discovered as the reward of giving themselves that they might know the truth hidden in the material universe.

And surely this task will be undertaken with joy, seeing that those assembled here need not to rely on their own understanding, but on the Spirit He has given; seeing also that the Blessed Sacrament bears witness that He will Himself sustain and strengthen and illumine those to whom He has given life from above, and whom He has sent as He was Himself sent of the Father.

TUESDAY EVENING, MAY 10TH,

Opening Address

BY THE RT. REV. RICHARD H. NELSON, D. D., BISHOP COADJUTOR OF ALBANY.

I consider that there is a double honor in being permitted to make this opening address or address of welcome; partly because it is a very great honor to address the words of welcome to such a distinguished body of clergymen as are represented in this Church Congress, an organization which has won its place and is recognized as being one of the powerful factors in the advancing Christianity of the American nation.

The second reason for feeling that it is an honor to make this address is that I do so in the name of a very distinguished man, the Right Reverend, and rightly revered, William Croswell Doane, D. D., for forty-one years the beloved Bishop of the Diocese of Albany. I hope and expect that the Bishop will be present at some of the later sessions of this Congress; but in the meantime it is my very honorable privilege to say words of welcome to the Congress and to you individually and collectively, in his name and at his request.

I think that the purposes for which the Church Congress exists are too well known to require any elaborate explanation. It is an organization which aims at claiming for the Church a place of leadership in the thought and in the work of this present world; and while that purpose has been manifest in previous meetings of the Church Congress, and while the purpose has been pursued with a success that has been convincing, it will not seem amiss to mention that at no time in the history of the organization, could a body of men come together for this end with greater confidence than at the present time, to take a position of leadersip in the thought and work of our age. In this present time we find that the Christian religion is increasingly recognized as taking its rightful place in the philosophy of life. Men are coming more and more to realize that there is no permanent basis for a philosophy of life apart from the Christian religion; that there is no other philosophy that meets the needs

of men among all nations of the world; and with that the corresponding realization that among the many problems which concern us who are trying to do the work demanded by the age in which we are living, there is no permanent solution of problems, industrial or social, or of any other kind, save that which comes from the practical application of the principles which we have learned from Jesus Christ our Lord. And therefore, because of this increasing recognition of the need of Christianity, it seems to me that this Congress may meet with unusual confidence, with unusually high hope of making a valuable contribution to the thought and life of the age.

The Church Congress meets in Troy. I suppose that the thought may have come into your minds, or the minds of the officers of the Congress, that there is a suggestion of combat in the name of Troy—Homeric combat, and with the thought of Homeric combat perhaps there comes across your minds a memory of the ancient Troy when Trojans were suspicious of those who came to them bearing gifts. I would like to assure our guests in Troy, and in the Diocese of Albany, that the day of Homeric combat has, we trust, passed away. The town of Salem is not very far from Troy, and the spirit of peace reigns supreme in the Diocese of Albany, which has the pleasure of welcoming you as its guests. I would like to take this occasion to state for the information of those who do not know the Diocese of Albany, that while from time to time we read about disputes in various parts of the Church, and while we are told through the columns of our various Church papers that there are such things as parties in the Church of God, we know nothing about it in the Diocese of Albany except by hearsay. We are human beings in this Diocese, and we have our differences of temperament, we have our differences of opinion; but I think I may say without any fear of contridiction, that the idea of party spirit or suspicion arising out of partisanship is entirely unknown in the Diocese of Albany. And because of that fact we welcome you with open minds and warm hearts, and without any of that suspicion of those who come bearing gifts, the various writers and speakers, who are come here

to help us with their expert knowledge and their special experience.

In the name of the Diocese I bid the Congress welcome, and I believe that in behalf of the Diocese I may say to the writers and speakers, that whatever they have to offer us will be received with open mind and heart, and with one fundamental assumption, that we are all believers in the Lord Jesus Christ, and that our highest object in life is to render Him service; that we assume, and in that assumption we bid you welcome, and we trust to be enriched by you in many ways. (Applause.)

Paper.

THE INDIVIDUAL AND THE COMMON INTEREST IN SOCIETY.

THE REV. PHILO W. SPRAGUE, BOSTON.

"As the body is one and hath many members, and all the members of the body, being many, are one body; so also is Christ. For the body is not one member, but many. And whether one member suffereth, all the members suffer with it; or one member is honoured, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof."

If any one thinks that St. Paul is a back number, let him read the books of our very best writers on Sociology in the light of these words.

In this paper I shall assume the fundamental conception of society as an organism.

This carries with it the further assumption that the individual and common interests of society are ideally harmonious. If society is an organism, what St. Paul calls a body, then that which is for the interest of the whole body must be for the interest of every part, and that which is for the interest of any part must be for the interest of the whole body. Or we may express it this way; what is for the interest of all of us must be for the interest of each of us, and what is for the interest of any one of us must be for the interest of all of us.

But St. Paul says, "So also is Christ." "Ye are the body of Christ." By which he plainly means that this ideal fact of the organic life of society can only be realized in Christ. When society shall be Christian through and through, inspired by the spirit of Christ, conforming to the likeness of Christ, living the life and doing the work of Christ, then and only then will the perfect harmony of the individual and common interests of society be realized.

This paper confines itself to two points:

(1) To show that in our present industrial system individual and common interests are not harmonious;

(2) To show what element, radical and revolutionary, must be introduced to make them harmonious.

Just a word of preliminary definition. The word "interest" is vague, but is, on the whole, good, for it is broad and inclusive. Man has lower interests and higher interests. These may coincide or they may not. Some times what makes for the lower interests, makes against the higher interests. It may be that a state of things, a condition in life, legislation, an institution may bring material advantage, ease, comfort, physical well-being, yet it may result in loss of character, moral and spiritual deterioration. I shall use the word to include both the higher and lower interests, and my contention applies to both alike. Let us take the case of the lower interests first.

Fifty years ago writers on Political Economy had a great deal to say about the Economic Harmonies. They were advocating absolute freedom of contract between man and man in all business transactions,—buying, selling, renting, employing or being employed; and the argument implied in the term "Economic Harmonies," was that if men were but let alone in all matters of business, things would naturally work themselves out for the advantage of all. The self-interest of one man was pitted against the self-interest of his neighbor, and by their competition the services of other men needed, would be supplied at the lowest possible cost. In this way the strife of individuals resulted in the common gain, and the very wrath of man was made to praise God.

This doctrine of Economic Harmonies stands to-day thoroughly discredeited alike to conscience and to common sense. The conscience views with natural suspicion anything so closely resembling doing evil that good may come; and common sence rejects it in the light of obvious facts.

This fact for example. At first sight nothing would seem plainer than that the use of labor-saving machinery would result in great gains to the whole community. To have one girl with a machine able to do what it formerly took twelve men to do, to find that human efforts with machinery result in accomplishing three, and four, and ten and twenty times as much as they could accomplish without the machinery—would seem to make the era of the coming of the machine as

one of unmixed good. How can it be otherwise? Yet experience shows that the gains which come at such a time to the community in vast profits to manufacturers, and cheapened goods to foreign as well as domestic markets may be purchased at a ruinous price. During the hundred years when the "Evolution of Modern Capitalism" took place in England, wealth increased by leaps and bounds; but during that time multitudes of men that had been workers became tramps; women worked in mines where they were harnessed with cattle to loads of ore; children from 9 to 15 years old were frequently employed in factories 20 hours at a stretch from 4 in the morning to 12 at night; while other children began their lives of unceasing drugery at 5, or 4, and even 3½ years of age. It has not been the blind working of "Economic Harmonies" which has done away with some of these horrors, but the awakened conscience of England.

Take another case which throws light before the supposed community of interest between employers and those they employ. I quote from the recent great book of Mr. Beveridge of Oxford on "Unemployment." "Up to the time of the great strike of 1889 the bulk of the work at the (London) docks on the north of the river was performed by purely casual laborers taken on by the dock companies' foremen from a struggling crowd at the entry of each department. It was estimated that for work sufficient, if evenly distributed throughout the year, to give 3s. a day to 3,000 men, at least 10,000 competed regularly." "The following description by a foreman in the dock companies' service is worth quoting, 'The position of a "taking on foreman" was an extremely dangerous occupation. There was a place in London Docks which was called the cage, where men were taken on after the first call. When I went there for the first time I was astounded. Firstly, the constable unbarred the door, then a gigantic roar went up from hundreds of throats calling my name. A long platform about a foot from the ground was erected, upon which I stood to give out the tickets. A great mass of faces and hands through iron bars appeared before me, fighting and struggling. Some would be struggling to secure as many tickets as possible, so that they might be

able to sell them to other men who had not been fortunate enough to get one.' ''
(Unemployment, by W. H. Beveridge, page 87, and note.)

Now deplorable as this state of things was for the dock laborers, it had its distinct advantages for those who employed them. As long as there were more than three men competing regularly for one man's job they were able to give the one man what wage they pleased,—3s, (75 cents) a day. And for this reason, as Mr. Beveridge plainly shows, this state of things was fostered by the employing companies, each separate company taking such means as it legitimately could to keep at least three men at its gates fighting for one man's job.

We of the Church may well pause and face this humiliating fact. We must admit, without reservation, that even after 19 centuries of Christianity our whole industrial system is as yet founded on the principle ''Each man for himself.'' In the development of the race we have come in Christian lands as far as this;—we have given up slavery; we have given up serfdom; we have established a nominal freedom of contract between man and man; we have even come to the point where we are demanding ''A square deal for every man.'' But that is as far as we have come. Our present industrial system is not founded on the recognition of the fact that society is a body of which all men are members, nor does it deliberately aim at community of interest between all its members. If in any degree such community of interests is attained, it is by the grace of God, rather than by the intelligent purpose, and good-will of men. And if any individual tries to live his life. do his work, and manage his business with the recognition of this community of interests in mind, he does it with the same difficulty that the bird has when he tries to fly in water, or the fish when he tries to swim on dry land.

Now what is the element, radical and revolutionary, which must be put into our present industrial system to bring these discordant individual and common interests into harmony ?

Let us put two sayings side by side. One is a word spoken by our Master long, long ago, ''The Son of man came

not to be served but to serve." The other is a word given to the world a year ago by Mr. Roosevelt, when he was still our President; "Ruin faces us if we decline steadily to try to reshape our whole civilization in accordance with the law of service." (Outlook for March 27, 1909, page 662). I know very well that Mr. Roosevelt wrote these words in a paper attacking what he supposed to be Socialism. They are all the more suggestive on this account. They are the spontaneous confession by a clear thinker of the inherent weakness of our present industrial system, and the announcement by a true prophet where his remedy lies. "Ruin faces us if we decline steadily to try to reshape our whole civilization in accordance with the law of service."

The only way we can ever bring our individual and common interests into harmony is by gradually reshaping our industrial system in accordance with the law of service.

At present the watchword in business is not service but profit. Corn and wheat and cotton are not grown for the service of men, but for the profit of the men who grow them. Coal, iron, copper, gold and silver are dug out of the earth, not for service but for profit. The meat trust, and the oil trust, and the ice trust, raise their prices on the necessaries of life till a whole people protest, but they will protest in vain so long as the recognized motive in business is not public service, but private profit. Our factories spin and weave for profit. Our railroads run for profit. Everywhere the industrial motive is not service but profit.

All this must be changed,—slowly, gradually, wisely, lovingly, but thoroughly changed. We have leaned on the broken reed of competition long enough. Let us try the strong staff of co-operation. As men band themselves together to fight the foes of their fatherland, as they organize through a great public school system to fight the deadlier foe of ignorance, as they join hands in city and state and nation to destroy tuberculosis and the death bringing fevers, so they must organize to fight in common man's eternal foes, —hunger, cold, want, and misery. The Christian world is waiting for an industrial system which shall found itself on the Christian principle of service. Our very Christianity itself today halts,—halts in its march to win the assent of the

best and most thoughtful men of other religions, halts in its work of gaining many of the strongest and best men among ourselves, who will not stultify themselves by saying they believe in the Christian principle of service, when the Christian world fails to incarnate the principle of service into its industrial life. For Christianity is the religion of the Incarnation. To be true to its genius it must incarnate that which is of its very essence, not only in the lives of individuals, but in the whole circle of man's life,—no matter what other victories Christianity may win, its noblest principle will not be achieved till it has saturated man's social life with the spirit of service.

How a word of Christ will some times throw a flood of light upon the dreary darkness of our discussions! When we are perplexed about the persistence of poverty and the awful chasm between the abnormally rich and the absurdly poor, it brings us light and hope to grasp the deeper meaning of these words of Jesus: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

We pass now to the question as to man's higher interests. As these are of vastly more importance, so the problem of their adjustment is more difficult.

Here the ideal community of interest between men is at once apparent, and needs no proof or discussion. The question which challenges our best thought and most careful scrutiny to-day is whether our present industrial system furnishes on the whole the best attainable medium for the development of the highest character, or whether as men shall enter upon an industrial system which shall be consciously and definitely founded upon the principle of service, it will be found that they have gained a more healthy and stimulating medium for the development among all members of society of a higher and nobler type of character.

Let me be distinctly understood. The question of industrial system is more than a bread and butter question. It is, indeed, a matter of real importance whether men are at present making as much bread and butter as they might easily make. It is a matter of still greater importance, coming directly into the realm of ethics, whether the bread and

butter we are making is equitably distributed, or whether some are getting all the butter and most of the bread, while others get only the crumbs which fall from the rich man's table. But it is a question of transcendent importance whether the change to a different industrial system is going to tend to make bigger and better men.

It is interesting to see how things which have prevailed in the past, but upon which we have come to look with abhorence, were defended in their day upon moral grounds. The Roman patrician took his boys to see the gladiatorial contests, and defended them on the ground that by the sight of struggle, and bloodshed the boys would be developed into hardy soldiers who would despise danger and death. A strong plea was made for slavery along the same line. Slavery gives the slave boundless opportunity to rise in mind above the servile condition of his body. How glorious to keep a free spirit while the limbs are fettered! And to the Master what a field for teaching in forbearance, in mercy, in magnaminity, in the love which reaches down and thinks of the lowliest.

So our industrial system has its defenders. Thus runs their argument; for its development, character, that deserves the name, demands an atmosphere of unrestricted freedom. It must have the opportunity of doing good or doing evil, and grow by voluntarily choosing the good. Therefore the freedom men have achieved is the one thing that must not be sacrificed at any cost. Shall we pass a law forbidding women working in factories more than 10 hours a day? No, for it would interfere with the right of free contract between the employer and the woman he employs. Shall we forbid children working in the coal mines? No, for that is a curtailment of the coal-producer's liberty. Shall we, by law, require safety appliances to be used on our railroads? No, for that is a curtailment of liberty. Shall we insist on children being sent to school? No, for the same reason. All these things may be good, but they must come voluntarily. It is by the individuals who have the power to do or not to do these things voluntarily doing them that character is developed. Think of the Titans which our present industrial system develops. Think of our captains of industry.

Think of our marvellous organizers. Think of our financiers at whose word values shrink or swell. These are our strong men to-day. Should we have them without the system which breeds them? Is not the creation of one such strong character worth all the attendant sacrifice? Is not the world made for the strong? One may be sorry for weaklings, but is not the world better for the crushing out of weaklings?

Thus runs the gospel according to Nietzsche. Over against it I set the gospel of the Son of Man. "Whosoever will be chief among you, let him be your servant."

If, instead of theorizing, we turn to the practical results of our industrial system as it affects the highest interests of society, how does the case stand? Suppose we test it in both extremes, the very rich and the very poor.

As this paper is written with the definite intention of attacking no individuals or classes, but of throwing what light it can on our particularly perplexing feature of the social problem, it shall not now make use of one single word of condemnation, either of the very rich or the very poor. The inquiry is a fair and legitimate one; does the possession of great wealth foster the development of the highest character; does it make for the noblest type of mankind; does it promote the highest interests of its possessor, or of those who come within his influence? And, on the other hand, does the poverty to be found among great masses of our people, in the midst of superabundant wealth, in Christian lands,—unmeaning, grinding, hopeless poverty,—result in splendid specimens of fully developed Christian men and women?

To the first of these questions I shall not attempt to make any answer. It has been made for us in the words of one who knew what was in man; "How hardly shall they that have riches enter into the Kingdom of God." And to the second question I attempt no further answer than is given in the well-known words of Huxley, that he would rather have run his chance of living a decent human life if he had been born in the South Sea Islands, than if he had been born in the slums of London. And if that is not enough let any one in doubt read the words of a distinguished Buddhist writer describing his impressions of a holiday spent among the submerged of London, when he tells us he "slunk

home by the least frequented paths, and marvelled what he had done in former lives that he should take birth as countrymen of such as these." (Buddhist Quarterly Review, Sept. 1903, p. 111.)

Human nature is a wonderfully sensitive plant. Perhaps nothing else responds so quickly and completely to the way it is treated, to its surroundings, to the atmosphere in which it lives, to the faith or want of faith men have in it. It has never yet had half a chance. It has been planted in a soil of distrust, of coercion and repression, and only here and there has it put forth a flower worthy of its stock. But the time of this blighting influence is passing away. We are learning more and more to believe in and build on the good in man. When this faith shall embody itself in practise, and society, believing in the spirit of service in man, shall build upon it, holding it up as a realizable ideal, never satisfied till that which is at its heart shall reach to every one of its members, there will be such an advancement of the higher interests of men as the world has seldom seen. The plant set in a favoring soil and congenial climate shall grow till it fills the earth and covers itself with its blossoms. Was not this the apostle's dream when he said: "Till we all come" (not a few of us, not a man here and there, but) "till we all come to a perfect man, to the measure of the stature of the fulness of Christ."

Paper.

PROF. I. WOODBRIDGE RILEY, PH. D., POUGHKEEPSIE, N. Y.

"One of the most potent factors in evolution to be observed to-day is the tendency to increase the size and magnitude of the working units in the business, political, and educational world. Once it was the individual, then the family, that was the working unit; now it is the company, the trust, the party, the institution or the association. The individual has worked his way up through savagery, and rapine, to a position in the world where he stands for what he is worth, and where the recognized motto is, "Do unto others as you would have them do unto you." At the present time the large units mentioned have not all arrived at that high de-

gree of ethical development. They are for the most part in the savage or barbaric stage. Under the name of a company, trust, association or any other corporate body, a dishonest individual, or group of dishonest individuals, may do all the evil deeds that once disgraced the half-civilized races, and escape public condemnation. The only excuse for these evil deeds is that they prove profitable to the company, trust, or association."

The very title of my paper this evening implies that there is something wrong in the relations of the individual and the common interests in society. The quotation that I have just given implies that the reason of the wrong lies in the over-growth of the social units. The results of that over-growth are found in the limitation or suppression of the rights of the individual. Bearing upon that are three parts to the problem, civic, educational, financial. In the case of the civic unit we have the over-growth of the town and the problem of the big city. In the case of the educational unit we have the problem of the big college. In the case of the financial unit we have the problem of the big company or corporation. My purpose tonight is to deal more particularly with the educational problem, but there is need to note like difficulties in the case of the other problems. Taking the country as a whole we find that the over growth of the cities and the pressure of population has led to the problem of the conservation of natural resources. The cities and their manifold interests have increased to such an extent that the resources of the country are threatened with waste and at times destruction.

Because of the claims of the cities we find that the mines are being depleted, the coal supplies lessened, the forests cut off, the streams dried up and polluted. Recognition of the need of conservation has, however, been taken up by the Government and it is now recognized that the preservation of our natural riches is a national duty. However, in the case of the large cities often have as conflicting units the common interests greatly suffered. Take the case of the pollution of the Hudson by neighboring and yet unneighborly communities. The town grows and becomes a city, and must then dispose of its waste products. The re-

sult is dumping upon its neighbors things which its neighbors do not care for. Thus we find Albany handing its sewage to Poughkeepsie; Poughkeepsie to Newburgh; Newburgh ultimately to New York, in short, because of a lack of interest in the common welfare the whole matter is turned into a sort of progressive microbe party.

But problems of this sort are outside of our scope. Let us, therefore, turn to a more familiar field. There is the case of our educational institutions. Small colleges have grown into universities with the consequent loss of the rights of the individual, as compared with the old-fashioned college of our forefathers. The university student now-a-days is a mere cog in a big wheel. The same thing applies to our public schools. In the old days the district or small town school gave personal attention, of necessity, to each scholar. Now it is different. The larger public schools have lumped all together, good and bad, bright and dull. All children are treated alike. For this reason there has arisen the problem of the exceptional child, whether exceptionally bright or exceptionally dull, for the conflicting rights of these two species have brought about great losses in the entire system. There is a conflict between, the poor and the good scholars and consequent loss to the common interests. Here there arises practical questions, shall scholars at the upper end be held back for the sake of those at the lower end of the line? What will be the result in favor of progress on the whole? Take an example from another field. Suppose that the United States Navy had tried to sail around the world, its pace set by its slowest units. If the colliers had been first and the cruisers last what would have been the speed of the fleet as a whole? The illustration explains our public schools. The efficient should go ahead, the deficient should be weeded out and segregated in special classes or even special schools. Otherwise there would be not only a waste of the tax-payer's money, but in addition the neglect of the rights of the individual. Suppose this separation of separate interests takes place, then the bright boy can progress and the dull or deficient boy can be properly cared for. Here comes the need then of what is called the phychological clime. What can be done for the mentally sub-normal?

The task is to discover their defects and then to make the most of the brains they possess. Our schools are filled with particular classes of children in hearing, or sight, or general physical make-up. If proper care and attention were given these, great results for good would ensue. The child called dull may be only deaf, the child called stupid may be only near-sighted. Cases arise like these; the apparently dull boy happens to find a pair of eye-glasses and his mind brightens up simply because he can take an interest in that wonderful world that normal children can see. Again the stupid boy, who is only deaf, can have opened a new channel for knowledge. All this suggests the immense field of care for the pathologically lacking. For the sake of the common interests, the state it appears must give medical examination to its poorer scholars. This child is backward. It may be that his teeth need examining, or that his adenoids should be cut out. But it is objected, shall we have free dentistry and free surgery in our public schools? Why not? Think what you save from the common interests in the end. All men may be equal in the sight of the law; all children are not in the sight of phychology.

So much for the problem of the individual rights of the exceptionally dull. Let us now turn to the corresponding rights of the exceptionally bright. We have here a curious situation in the case of the new generation of women who have undertaken the higher education. Higher education is a misnomer. It should be equal education for both sexes. However, with conditions as they are, we have now another conflict between new methods and old notions. On the most obvious principles of heredity it is clear that gray matter is no respect or of sex, but that brains pass from one side to another. Thus in the case of the modern family we often have the stupid son who does not inherit the father's ability and the clever daughter who does. This does not necessarily imply that the son has inherited his stupidity from his mother, but only that he has not inherited his ability from his father. Here arises the extreme type of the so-called society man, agreeable but brainless. Let us dismiss him with the saying that he "Is not like other girls." But that other real girls, his sister, what of her? She is her father's

own daughter and directly inherits his head for business. If she goes to college she at once forges to the front because of her executive ability. She is one of the class leaders and is happy because her strong individuality finds scope in the common interests. But suppose she does not go to college, but does go into society. What then? In dozens of cases she is desperately unhappy. She has no full scope for her abilities. What can she do? Two traditional alternatives offer; she can marry and transmit her brains to her boys, or she can go into certain occupations considered lady-like. The most usual is church work, but what scope is there here for exceptional ambitious brains? If she be chairman of a committee she has on her hands a succession of small fights with smaller females. If she has a Sunday School she is expected to teach medieval notions in a medieval way. The literature she is supposed to use is uncritical, the classes she handles are ungraded. There is, of course, the saving grace of serving the common interests, but the results are generally so common-place that the individuality of teacher and pupil find little outlet. And so it is with art, or music, or other attempted outlets of energy, where false traditions prevent a poor amateur from becoming a good professional.

Professional standards for the individual. This suggests a solution and opens the previous question. To take up the first alternative, marriage. Why cannot the clever woman look on matrimony as a profession or rather as something demanding professional abilities? It is commonly said that a far-seeing girl, threatened with spinsterhood, marries merely to have a home. That is scarcely true. Cleverness seldom loses its head. The clever woman wishes to marry the clever man and does so. Now from a cold-blooded point of view such marriages take place from justifiable ambition. Two heads are better than one. And the clever woman sees that she can influence her husband in his professional affairs and thereby affect the interests of their community.

Is this un-Amereican, because unsentimental? The English woman will marry the man who is going into politics because she expects to have a share in the game. She has

not yet got the suffrage, but what she does in the way of making her husband and thus moulding public influence is, as Mr. Barrie has shown, "What Every Woman Knows". So with the type of the new woman on the Continent, marriage is a partnership of brains and the beneficial results accruing to society are seen in such remarkable discoveries as have been made by Madame Curie, in the field of raido-activity. Why then should not the American woman deliberately marry a magnate, not for the sake of his money but for the sake of helping the common interests? Think what she might do. Besides a head she has a heart and the eternal feminine means that to the hard business sense of her husband will be added the softening, emotional influence of the wife. Thus the most veritable tyrant at the head of a trust might be approached on a softer side. I have noticed a few cases as I have circulated among some of these tyrants. There was the case of a coal baron, one of the worst cases because he was a hard-coal baron. During the late strike, when conditions were very bad among the miners and their families, the situation at a certain colliery were suddenly improved. Who brought this about? The coal baroness. Again there was the case of the Boston mill owner whose wife would not let him cause discontent among the operatives by a show of wealth. If she were to meet him at his office she went on foot and not in the carriage. Feminine tact, which means cleverness supplemented by sentiment, I believe will be a great factor in the easing of economic problems. If you don't believe it, read the history of the rights gained from male legislators by women and for women in Massachusetts silk mills and in Southern cotton mills.

I have spoken at length on the part women may play in the problem of the relation of the individual and the common interests because I happen to be occupied at a women's college. Let me get back to safer ground. I take in conclusion a case where the educational problem impinges upon the financial. This is the case of the clever boy who goes from college into business. How is he treated as a member of the larger units which now constitute our business world? Let us imagine the case of Bill Jones, a fictitious character, based on facts. His mother calls him

William, but his classmates call him Bill. From certain inherited characteristics—we will not specify from which side of the family they come—Bill becomes popular in the college. Because of this popularity he has a chance to assert his individualism. He is captain of this and chairman of that and has the most active, pleasant and happy time imaginable. This lasts four years and then his father gets him a job. That job is in a large corporation, one of those corporations which issue large prospectuses and larger promises. Bill is promised a fine salary, if he works. He does work. The first year he gets $40 a month. The next year his boss calls him to the office and tells him he is doing so well that his salary is to be increased. Bill, out of pure joy, to express it in the classic language of his college, "blows in a few dollars" in a beer party with some classmates. The next day he gets his increase in salary; it is $5 a month. Problem in mental arithmetic—how long before Bill can afford to marry? He drops that as a foolish question, for he knows that he must work out his apprenticeship. So he goes back to his desk determined to work harder, in order that next year the increase will be greater. Next year comes with the same promise but with no increase. Another problem in mental arithmetic; matrimony aside, as an iridescent dream, Bill now wonders if he can keep up his end of the social game. The company expects him to dress well and always appear the gentleman. They like to have young men like that around. Bill wonders how he can afford champagne manners on a beer salary, but he keeps at it, for he has been told that the reason he had no increase this year was because the stock-holders were grumbling over poor dividends. Meanwhile he is patient and hard-working yet he cannot help hearing things. He hears of a rival trust company whose cashier has been caught stealing at the end of a series of years. The fellow had been handling thousands of dollars a day and received $40 a month. He gives as an extenuating circumstance the fact that he is married. They ask him why he is such a fool as to do that. So Bill ponders, but as neither the penitentiary nor matrimony are for him he works on determined to put in his best licks because he is still buoyed up by the pristine promises. He works on. Ten years

pass and he is losing his hair, but not his heart. That is in his work. On his decennial he expects a surprise. He gets it. The place ahead he had been looking for suddenly goes to another, a boy raw from college and not particularly brilliant. It turns out that one of the company's vice-presidents had a son who takes after his dear mother; him he puts in the place that Bill was expecting. The results are obvious. The boy of promise has been ruined by promissory notes that never fall due. The big corporation has made big promises and acted in a small way. It has taken the best out of one life and then cast it ruthlessly aside in the financial scrap heap. How long will corporations keep up this waste of younger lives? Governments based on nepotism, armies run by favoritism, have passed away, but here is a case of the dominating units of the country going back to medieval methods. Then they wonder why the attack on "the interests" on the part of the insurgents so strong. And the answer is that there is a small body with sore heads but with clever brains. Men of ability are awake to the final fact that there is now taking place the sacrifice of the individual to the commonest of all interests, mere money making.

Address.

MR. JOHN BROOKS LEAVITT, NEW YORK.

Mr. Chairman, Ladies and Gentlemen.—Some twenty years ago there was a meeting in New York, at which Bishop Dudley presided, and at the last moment, as now, I was asked to take the place of a speaker, unable to attend. The Bishop, in introducing me, said that when he was a young man he had been asked as a supply in the same way, and he had been introduced as follows: "Young Mr. Dudley has kindly consented to take the absent speaker's place, and will do the best he can." (Laughter.) He would, therefore, introduce me in the same manner. I made my little address, and as I was walking off the platform, a stranger whispered, something and to this day I have never been able to decide whether it was intended as a compliment or otherwise. He said, "You did very well—considering." (Laughter.)

I find myself in a double embarrassment, because not only have I not had much time for preparation, but I am called upon as the first speaker, and my *role* was to answer the arguments of a prior one. So I am here without an adversary. Of course when one is called upon, he desires to try to say something, which will be worth while for his hearers to take away. How is it possible to add anything new upon a subject which has been up for debate so many years? The other day, a certain distinguished fellow citizen of ours, after bearding lions in their dens in Africa, and encountering ecclesiastical lions in Italy, and royalties in various parts of Europe, made a notable address at the Sorbonne in Paris, and looking over his speech, I saw one heading that attracted my attention, "Individualism and Socialism." So, as that was my subject here, it seemed as if I might gain some inspiration from the great man's address, and I naturally read it with interest. But he contributed nothing of value. So I was in despair as to whether I could say anything new, or worth your while to remember. There was one thing however, in what he said, old, very old, which should always be borne in mind and yet is usually forgotten. In all these discussions the main need is to agree on your definitions. Definitions! How much of misunderstanding of each other's positions arises because people do not agree in their definitions. The subject in hand involves individualism and socialism, but it was phrased by some one who had in mind certain distinctions, which I shall try to bring out. I hope to show that it is a mis-placed antithesis, individualism and socialism. The real antithesis is between anarchism and socialism.

There are two forces in nature, the centripetal and the centrifugal. They are so delicately balanced, in such perfect equilibrium, that the world makes swift and noiseless progress through space. In our industrial world, our social world, our ecclesiastical world, in all the various common interests in society, there are two forces, competition and combination. The centripetal force is combination; the centrifugal, competition. The intricate problem is, how to adjust these two in such perfect equilibrium that the social world, the industrial world, the ecclesiastical world, may

make swift and noiseless progress. I suggested that the antithesis, individualism and socialism, is a misleading one, and the correct antithesis, anarchism and socialism. Anarchism is the centrifugal force, socialism the centripetal.

It is of interest to look at some definitions, because it will be my object in the few moments alloted to me to get at certain principles. I shall not go into illustrations or follow the example, of our friend from Vassar College. I was quite pleased, by the way, to get the point of view—the Vassar point of view of marriage. (Laughter and applause.) We have been supposing that Vassar was educating estimable young ladies who rather contemned marriage, and he has advocated the theory of intellectual wedlock, intellectual women only to be married to intellectual men. Well, it has been my experience in life that when two very intellectual persons marry, either they have no offspring at all, or else their children are not conspicious for conspicuity. (Laughter and applause.) I am not ready to subscribe to the Vassar theory of marriage, and I think it is a very happy thing for the majority of us that marriages are not confined to the very intellectual.

However, let me go back—I strayed away because my *role* was to say something against some antagonist (Laughter.)

Let us look at a few definitions, so as to discuss the question from the standpoint of principle. I am one of those who believe that every problem is to be determined by some principle. Our lives should be guided by principle. All questions of government, religion and business should be settled on principle. This is possible, for it may well be that in a given case, expediency may be the right principle to apply. If we select the right principle, our solutions will be right; and if we do not select the right principle, they will be wrong.

Here are some interesting definitions: Webster says that socialism—and I am giving them, for this reason; that you can define things so that you can oppose them or agree with them. (Laughter.) I can define socialism so that every person in the hall will say that he is a socialist, or in such a way that he will say he is not.

Webster:—Socialism a theory or system of social reform which contemplates a complete reconstruction of society with a more just and equitable distribution of property and labor." Who could oppose that?

The Century: "Any theory or system of social organization, which will abolish entirely or in great part the individual effort and competition on which modern society rests, and substitute for it co-operative action, would introduce a more perfect and equal distribution of the products of labor, and would make land and capital as the instruments and means of production the joint possession of the community." That would be revolution and result in anarchy.

Webster defines anarchy thus: "A state of society where there is no law or supreme power."

And the Century thus: "Absence or insufficiency of government; the anarchistic and socialistic state of society proposed by Proudhon." As extremes meet, so socialism would result in anarchism.

Individualism is defined in Webster as: "The quality of being individual; an excessive or exclusive regard to our personal interest." and in the Century, as "(1) That theory of government which favors the non-interference of the state in the affairs of individuals. (2) The principle of acting according to one's own will for one's own ends."

Now it is a very bold thing for any one to attempt a definition in the face of such authorities, but I am going to do it nevertheless. I ask your consideration to these definitions of socialism, anarchism and individualism. Socialism: That system of government, which requires that the play of the forces of combination be unhampered by competition. Anarchism,—That system of regulating human intercourse in which the play of the forces of competition are unfettered by combination. Individualism:—That system of government, which aims to adjust in equilibrium the forces of competition and combination. (Applause.)

We have two forces to adjust. The philisophic anarchist—not the revolutionary anarchist, that man can be dealt with by stern hand of the law. Society must take him by the collar and lock him up, or maroon him upon a desert island. We are concerned with the philosophic anar-

chist. He is the more dangerous of the two. Anarchism, as a theory, is the carrying out to its logical end of the spirit of competition, ignoring entirely the force of combination. Socialism is the bringing of the principle of combination to the front, ignoring entirely the principle of competition. That is why I am opposed to both. A true individualism, as I take it to be, is that which recognizes both as equal and as necessary to the good order and well being of society.

Now, ladies and gentlemen, I find that that, according to my reading of the New Testament, is the Gospel which was taught by our Divine Master. It is said that He taught socialism. I challenge anyone to put his finger upon a single utterance of Jesus Christ, which teaches socialism. I do not forget that the early Church in applying the principles laid down by Christ, shot off into communism That was one of its mistakes, and not the only one. What did that result in ? A quarrel between the Greek and Hebrew widows over the distribution of alms, and the institution of a third order of the ministry, which in our day and in our branch of the Church, may fitly be termed an ecclesiastical appendix.

Jesus Christ preached an individual doctrine, a doctrine to the individual soul, the reform of the individual, the righteous life, the Gospel of conduct. Conduct must be by individuals. If individuals do right, the state will do right, the corporations will do right, the Church will do right, the business community will do right, the common interests of society will be rightly served, preserved, conserved. Does that mean in the sense of this definition of Webster? Does it mean in the sense of the definition of the Century, "the principle of acting according to one's own will for one's own ends?" There is the whole thing in a nut shell. Christ did not preach the doctrine of acting according to one's own will for one's own ends. No, we were to love one another, to love our neighbor as ourselves; to live the individual life within a social life. We were to apply both principles, the principle of competition and the principle of combination. If we use both and adjust them in perfect equilibrium, then, I submit, that the Church and the state and the industrial world will make safe and sane progress towards the desired goal of individualism and social welfare. (Applause.)

WEDNESDAY MORNING.

Second Topic.

THE TEACHING OF THE OLD TESTAMENT TO CHILDREN.

Paper.

THE REV. E. A. DODD, PH. D., CLIFTON, STATEN ISLAND, N. Y.

My topic is the teaching of the Old Testament to children. My task is to bring out methods of preparing youthful minds to receive the accepted results of modern criticism without shocking the sense of truth and reverence. That topic suggests, at the outset, questions concerning the fundamentals of religious education . We turn to the three larger questions. We ask first what is the aim of religious education ? Then we ask, how much does the child help us to attain that aim? And, finally, what help can the Old Testament give us in accomplishing that desired end? It is in considering these questions I wish to find an answer for that main question.

What is our aim for religious education? What does the religious educator of to-day seek for the child? Whither would be lead his pupil ? We turn for an answer to the ancient Church's monasteries and chapter houses, where religious education had its beginning. There we find a definite answer. The ancient church sought for her pupils instruction in the doctrines of the church. The method used was that of theological catechisms. That suggestion has its place in the modern Sunday School curriculum. The church believes that every pupil should have regular and methodical instruction in the Church's catechism but is not satisfied with that alone. To make a child Christlike, much more is required.

With the aim of monastic Christianity we find marked dissatisfaction. We are conscious, too, of a similar lack of satisfaction with that other aim which signalizes the great period of the Protestant Reformation. Naturally the end and aim of this period in religious education was to give the child the greatest possible knowledge of the Bible. That aim has

changed definitely. Under the inspiration of modern scholarship, the center of interest, in religious education, has shifted from the Bible to the child. Here is, I believe, the greatest service of modern scholarship. It has laid emphasis on the Old Testament as a means of religious education. The modern scholarship has pointed out to the Christian teacher that the chief aim of his pedagogic is the child. (The Old Testament offers but a limited field for religious education. There is little spiritual uplift, we believe, with an exact knowledge of Levitical law or temple architecture.) We are admonished that the scripture was made for the child and not the child for the scripture. The effort to teach the Bible to the growing understanding must be made to suit those understandings.

Behind these dissatisfactions lies, I believe, a great inward spiritual change in the Christianity of to-day. Under the influence which this change has wrought, we ask what is the aim of religious instruction, and with that thought before me, I answer that it is undoubtedly the Christian experience. It is the contact with the Christ. It is the soul's satisfaction in the Master. This Christian experience is, above all things, an esoteric experience. No teacher, however erudite, however spiritually minded, may accompany the child into the presence of the Divine. No parent, however affectionate, is able to stand with the child in his Holy of Holies. The ideal in the Christian education of a child is to so surround him with spiritual environment that, by himself, and in the fullness of time, the child may seek the presence of the Divine; may draw near to the experience with Christ. The aim of our scholarship and teaching, our care for the little ones, is not that they may see God from any one angle, but that they shall know Him when they see Him; that they may care, nay, may rush, to open when Christ stands before the door and knocks, that they may seek the strength and comfort promised those who are walking together with Christ.

The Church's aim in religious education is the Christian experience. That is what we seek for the growing child.

We ask next, what has the child to offer? What may I take for granted is the child's contribution towards this

chiefest of experiences, and that very question tells of a vast change in the consideration of childhood.

Jonathan Edwards saw in the child nothing which could contribute towards the Christian experience. "The natural man is evil and is held in the hand of God over the pit of Hell." That sentiment will find but few supporters to-day. The result of child study has pointed out much which may be considered the child's contribution to education. Some authorities lay emphasis on the child's spontaneous activities. Under the inspiration of the psychological study of the child, under the leadership of such men as Frobel in Germany, President Hall and others in America, a vast change has been wrought. "The natural man," the natural impulses, the spontaneous activities, are of vast importance to the educator, for these determine the child's interests. As the child grows these impulses appear, dominate and then are transformed. Following these changes the child's interests appear, dominate and are transformed. It is, therefore, important that the ruling instincts of childhood during the different periods of growth be studied, for upon this depends the point of contact with the child. As the instinctive changes are more or less similar in all children, we have in these spontaneous interests the basis of a rough classification for the children into primary, junior, intermediate and senior grades.

I say that the point of departure in the religious instruction of children lies in the childish interest. In every growing child we expect to find the instincts of primitive man, anger, fear, jealousy, self-preservation, and the like, But there are also spontaneous activities which bear particularly on the religious life of the child and are incentives to the religious experience. Certain writers have emphasized these, pointing out the following. There is the animistic instinct which leads the child to endow his world with personality. He endows his toys, the flowers, the heavenly bodies with human motives and appetites. Here is the first suggestion of a recognition of the material and the spiritual in the child's life. Then there is the instinct of causality; an instinctive effort to seize upon the reason for things, and comprehend the cause behind apparent phe-

nomena. It is this instinct which suggests the childish question "why?" It is this instinct which inspired the little one to ask, when viewing Niagara, "Who pours the water over the falls." Then there is the instinct of immortality. The belief in a life to come is not the result of education. After an exhaustive study of the subject, Professor Street concluded that most children have no suspicion of death, but have to learn of mortality rather than of immortality. Lastly must be added a fourth instinct, faith and good will. Due to these is the child's instinctive attitude towards the world. The child feels none of the inhibitions which dominate later life when motives are mixed and timidities appear. When the adult hesitates and fears rebuff, the child rushes in, sure of its reception, and offering nothing but honest love.

In addition to these instincts, other writers empasize another characteristic of child life, which assists in the spiritual education of the child. I mean the creative imagination. As the child grows, this capacity changes; but at all times it exercises a strong influence upon the child's life. Imagination appears in the infant, and belongs rightfully to every normal child. To condemn it as sinful is useless. To leave it untouched is to neglect one of the chief aids to religious education. To reform and rectify its products, and to train it progressively towards the capacity for reasoning toward higher and truer ideals, is the natural way of availing one's self of its helpful activities.

Without the creative imagination working in a planful way, there can be neither science, art, nor religion. It is in this sphere of the child's life that the Spirit works on the child's will, advancing it to the knowledge of God. "By creative imagination we find God revealing himself as God, according to the God-given capacity in man to receive that revelation".

More important than the spontaneous activities or even the creative imagination, I find, is the recognition of the child's social experience;—I mean the experience which is expressed in the child's relationship to his parents, and other members of his home. In this home circle the child finds his first struggles which are as important to him in the child years as the struggles of youth or maturity are later

on. The effort to keep one's hands from what is another's, though that other is a brother or sister is one phase of that struggle. In the right formation of these home relationships are the earliest experiences which may be called religious. In his father the child gains the first experience with a higher will which leads to a later recognition of God's will. How often the mother's love has been the pattern of that love whose fullness came in the love of Christ. As the child grows, this social experience expands to include the friends. With the larger social circle comes the larger moral and religious experiences, those of the schoolroom and the playground. Then there comes the age of special friends; when, too, the gang spirit is alive among boys and the problems are of loyalty. Lastly there come the problems of mature life with relationships to the state and humanity's wider circles. In these over widening circles of social experience the growing child is preparing for growth in the Kingdom of God.

The aim of religious education is religious experience. The point of departure is the child nature. How may the old Testament supply the connecting link? That is our main question.

We have found a distinct dissatisfaction with the use of the Old Testament in its present form. We may not commence our study with the first chapter of Genesis and end with the last chapter of Malachi. Still, that does not prevent us from finding, between those chapters, much that is inspiring material for the religious experience of the child. It is with this in view that we turn to the Old Testament as one might turn to some ancient religious treasury and take from it that which is best suited to the child at some particular stage in the soul's development. It may be that portions of the Old Testament are unsuited to certain periods in the child's growth, but there are others which have a vast ability to inspire and contribute to the child's religious experience.

Commencing with the primary child, the interests are those for which the Old Testament has a distinct place. This is the period when the animistic instinct controls, when a few rags and a stick have, under the witchery of

childish imagination, been metamorphosed into a beautifully gowned doll-queen. This, too, is the period when the interest in relationships is strongly evident. Especially alive is the interest in other children. To the right formation of these relationships the child's stories in the Old Testament are distinctly applicable. The story of the infant Moses, of the boy Joseph, of the child Daniel. These become the means of imparting a right relationship of the child to his parents, obedience, honesty, kindness in the treatment of brothers and sisters, or to dumb animals. At the great Christian festivals stories of the child Jesus should, I believe, displace all other teaching. But the child at this period has little theological interest. His interest is in the things he sees, in his home, and his life in that home.

Next we turn to the junior period in the child's growth, that period wherein the child's interest is chiefly heroic; physical bravery and simple motives appeal particularly at this time to the child's interest.

This, too, is the period when the Old Testament exerts its greatest influence. In his statistical study of the child's interest in the Bible, Dr. Dawson finds that the maximum interest in the Old Testament among boys is reached at thirteen years, when over 60 per cent prefer the Old to the New Testament. Among girls, the maximum interest is reached a year earlier when the interest is about equally divided between the Old and New Testaments. By maximum interest is meant a gradually growing interest in the Old Testament narratives which reaches its height at the specified age and then declines in favor of the New Testament. A study of the stories which have the greatest interest for the children of this grade reveals the favorites in order of popularity. The selling of Joseph, David and Goliath, Daniel and the Assyrian Kings, Moses, Ruth, etc., namely the stories which appeal to the primitive instincts. The suggestion is also near that during these years the spiritual growth of the child is reflected in the religious growth of Israel. This is also a period when there is a marked preference for the story which has a definite moral teaching, provided that in its telling, the moral does not overbalance

the story. The Old Testament narrative has then a distinct capacity for impressing the primitive ethical lessons, and the inspiration of a devoted teacher may become the means of a great moral uplift in the child's early life.

In the intermediate period we approach that phase of the child's life, which perhaps is of the deepest import, and at the same time demands the most delicate treatment. It is usually at this time that physical growth is attained. It is not seldom that the evidence of this growth is a source of physical pain to the child. There are also "spiritual growing pains" when the child's growing self-consciousness outstrips spiritual self-direction.

Much of the timidity which belongs to this period may be put down to sudden consciousness of budding personality. The consciousness of self in terms of thought, of attire, wealth or morality is at first overwhelming. There is, too, a distinct idealism throughout this adolescent period. It is the period of springtime in the soul, a period when the imagination, reacting on the ideal reaches a poetic, romantic form. To this period belongs, I believe, but one personality. The subject of study should be ever and fully the personality of the Christ. I, personally, have found but little aid at this time in the Old Testament.

Lastly, comes the period of the senior classes. The more or less nebular condition of adolescence has passed into a more or less rational interest. The biographical interest is supplied by a desire for a rational continuity. The Truth assumes a guiding place in the young man's life. The religious experiences of the prophets become interesting as they become intelligible. The prophetic function of preaching the truth, the personal adherence to the truth, though it lead to social ostracism, to torture, or even death, makes its strongest appeal at this period. Tracing the prophet's growth in spiritual life, the spiritual cost of his experience, all these are inspiring at this latest period of development. The tracing of the gradual growth in the human ideal as it is passed from prophet to prophet in succeeding generations, leads to the fullest recognition of the Divine in His touch with man.

The end and aim of religious education is Christian experience. The point of departure is the child's interest and capacities. There are portions of the Old Testament which will lead the child to Christ. We select the portions of the Old Testament which are best suited to co-operate with the child's interest. In the earlier years the selection is best made from the Hexatuch and other historical books. Nor may we select indiscriminately, but the narratives from the earliest sources will be found best suited to the earlier years of childhood. The Priest code, as has been suggested, offers but little material for impressing the child. That is, the earlier grades are given the results of biblical criticism and, too, although perhaps unconsciously, the method.

In the senior grade, I believe it is not only possible but desirable to go further and fix the method of biblical criticism. This is the time when under competent leadership the mind is able to discriminate between the true and the false. As yet there are few traditions to overcome, there is little tendency to misuse the method, and moreover this is the period when "the truth" exercises a peculiar influence upon the soul. With the effort to use the judgment in the pursuit of the truth; with the rejection of all that does not square with the truth; and the acceptance of all that is true as God-given there is an experience which is closely allied to religion. On the other hand it is dangerous in the extreme to maintain the contradictions of literal inspiration. The perception of contradictions between the experiences outside the Bible and those within has been the stumbling block to many. To maintain that God enjoined, or at least condoned, theft among the Israelites and makes it a sin for the present day is confusing; to imply that David lived close to God when he appears to be a murderer or worse is perplexing; to maintain that Moses could have written the account of his own burial is discencerting. To show, on the other hand that these contradictions are but superficial; that under them is the great law of divine guidance is inspiring. To follow as they come to us in the Old Testament the lives of prophet and hero shorn of all confusion; to appreciate what each has contributed to the growth of the human ideal, is the main preparation for the Christian experience.

Moreover the very growth of the child provides for this effort to appreciate (inspiration through) personality, for the child's interest shifts with the years from interest in the story to interest in personality. To the primary child, the narrative is everything; with the junior years there is a tendency to pick out the characters in the narrative, but in the adolescent period the chief interest centers in the individual characters. Then the interest is greatest in Joseph, in Moses, in David rather than the particular situation in which these characters are described. This change of interest is the incentive to a deep religious experience. Thereby is the ear of childhood attuned to the call of prophet, priest, or king. This call sounds with compelling force "Follow me into the presence of the Divine." When the child reads of the prophetic ascent of the Holy Mountain, when he hears the priestly revelation of communion with Jehovah, the child too is inspired by the Divine Experience. When he learns the power of righteousness in the prophet's life, and hears his call to follow into the presence of God, he, too, learns the power of righteousness. When the child realizes the heart-break in the life of Hosea then does he learn to look beyond the heart's tragedies into the Divine Compassion. This is the call which comes from the lips of the Old Testament heroes to the growing souls of to-day. It is by learning to form judgment, by penetrating through the word into the spirit that one gains inspiration. It is by seeking the man in his environment that one gains most help from the past. It is by exercising the will to reject that which is temporary and accept that which is eternal that the spirit grows.

I say there is a call which comes to the child from the spiritual experiences of the past. The surest preparation for the soul's experiences is contained in the effort to appreciate the spiritual experiences of others. That is, however, not the chiefest call which strikes on the ear. There are times when this Old Testament call is confusing; when it is difficult to separate the message from the messenger, the ideal from the idealist, the preachment from the prophet. When Amos calls to righteousness he does not propose himself as an ideal of righteousness. When David calls to

worship he does not claim for himself spiritual perfection. When Solomon speaks of wisdom he does not call himself all wise. That is, the call of the prophet is weakened by his consciousness of sin.

The chiefest call which comes to the soul is not that which comes from the lips of the past. That call may sound alone from the lips of the living Christ. That call springs from the consciousness of sinlessness. Because He has never transgressed, because He has never known rebellion against the Father, because He can say "the Father and I are One." He can also say, and the call is unique in its clarity, "Follow me." Follow, that is, not alone my ideals, not alone my methods of approaching men, not my theory of life, but me "for I am the way, the truth and the life." In Christ's consciousness of oneness with God there is excluded any possibility of confusion, of distinction between the message and the Master, between the "good news" and the Christ.

The place of the Old Testament in modern education is then determined by two considerations. First, by the aim of Christian education which I believe is the Christian experience, and second the capacity of the child for this experience. The Old Testament is able to supply the connecting link by leading the child through the religious experiences of prophet, priest and king to the fulfillment of their prophesies in the person of the Christ.

Paper.

THE REV. FREDERICK B. CARTER, MONTCLAIR, N. J.

The question I have been asked to discuss is,'How far, if at all, the Teaching of the Old Testament to Children should be modified in the light of modern Criticism.'

Now if Modern Criticism be accepted as the arbiter, that involves its right to determine the degree of modification necessary; for, to allow this demand and to disallow that would be to sit in judgment upon the accepted Judge. Moreover it would not accomplish the end in view which is the harmonizing of the Teaching of the Old Testament with the demands of Modern Criticism.

How far, then, does Modern Criticism require us to go? In what respects does it ask us to modify the Teaching of the Old Testament? Certainly as regards its history and its miracles. Let us take these, therefore, in order.

As to the first point, then, Modern Criticism maintains that many of the things recorded in the Old Testament are unhistorical. For our purpose, however, it is not necessary to consider them all; on the contrary we may confine ourselves to two; namely, the account of Abraham and that of the Tabernacle.

"That the popular narratives in which the religious significance of Abraham's character is expressed are history, in the strict sense of the word," says Dr. Skinner, "is a proposition to which no competent scholar would assent. They are legends. The only question, is whether, they have clustered round the name of a historic personality, the leader of an immigration of Aramaean tribes into Palestine, and at the same time the recipient of a new revolution of God which prepared the way for the unique religious history and mission of Israel. There is nothing, either in the tradition itself or in our knowledge of the background against which it is set, that is inconsistent with the supposition that to the extent just indicated the figure of Abraham is historical. If it be the essence of legend, that it originates in the impression made by a commanding personality on his contemporaries, we may well believe that the story of Abraham, is a true legend, and therefore has grown up around some nucleus of historic fact." Thus the history is reduced to the minute dimensions of a nucleus, and even this is merely a supposition which has, on the whole, an increase of probability. For the writer adds: "It cannot be said that this view of Abraham has as yet obtained any direct confirmation from discoveries in Assyriology or archaeology, though it is perhaps true that recent developments of these sciences render the conception more intelligible than it formerly was."[1] The sum of the matter, therefore, is that the nucleus of historic fact in the story of Abraham is perhaps a more intelligible supposition than it used to be.

---

1 Hasting's Dict. Art. Abraham, pp. 5-6.

Again, as to the Tabernacle, Modern Criticism tells us that we must make a distinction between "the simple 'tent of meeting' of the older Pentatench sources and the gorgeous sanctuary of the Priestly Code." "Only a mind strangely insensible to the laws of evidence," says Prof. Kennedy, "Could reconcile the picture of this simple tent, with that of the Tabernacle of the Priest's Code. In Exodus 25 and following chapters we are dealing not with historic fact, but with 'the product of religious idealism.' The symbolism of the Tabernacle originated in the mind of the Priestly Author." [1]In other words, there was no such Tabernacle and no such system of worship, as is described in Exodus 25 and following chapters, in the time of Moses. "In truth," says Prof. Robertson Smith, "the people of Jehovah never lived under the law, till Israel had ceased to be a nation."[2]

Turning now to the second point, Modern Criticism bids us regard many of the miracles of the Old Testament as "stories invented to embody truth." "The Israelites," says Dr. Batten, "delighted in miracles, in signs and wonders when they were given as proofs that the one who wrought them spoke as the messenger of Jehovah, such, for example, as the Nile turned into blood, the sweeping of the waters from the sea and from the Jordan, the translation of Elijah." "The Hebrew historians, were not wont to write history for itself, but for the lessons it taught; and so they wrote it in such a way as best to teach the lessons." "Modern Criticism," he adds, "has been destructive of some of the signs of the supernatural in the Old Testament." [3]"The revelation of Jehovah to Israel," says Dr. Garvie, " is seen in the providential guidance and guardianship of His people by God, and in the authoritative interpretation of God's works and ways by the prophets, and in its miracle, in the strict sense of the word, has a small place." "The miracle of the Old Testament are almost entirely connected either with the Exodus from Egypt, or with the ministry of Elijah and Elisha. The majority of the miracles of the first group are not outside of the order of nature. While the miracles as-

---

1 Hasting's Dict. Art. Tabernacle, p. 887.
2 O. T. in Jewish Ch. p. 267.
3 O. T. from Mod. Pt. of View, pp. 313-325.

cribed to Elijah and Elisha might be considered as their credentials, yet they cannot be regarded as essential to their prophetic ministry; and the variations with which they are recorded represent popular traditions which the compiler of the Books of the Kings has incorporated without any substantial alteration." [1]Many of the miracles of the Old Testament, therefore, were not really such, and more are non-essential, and between them they include almost the entire list.

Now these conclusions seriously affect the reliability of the Old Testament. The unhistorical character of the story of Abraham raises doubts, for example, as to the historical character of the story of Moses, and they are justified by the assertion of an exponent of Modern Criticism. "The results with which we have to content ourselves in the Mosaic period," says Dr. Henry P. Smith, "are meagre. There may have been an Israelite clan that sojourned in Egypt. Its exodus was not improbably due to a religious leader."[1] And the account of the Tabernacle and its worship becomes, if not a fraud, at least a deliberate invention which is not less but more serious because it was a pious invention. For if pious invention created such an important element of the Jewish system as the Tabernacle and its worship, which has always been regarded as its very foundation, what other elements may it not have created?

And in the second place, these conclusions seriously affect the supernatural character of the Old Testament in regard to the law and the prophets, as represented by Moses and Elijah. The attempt has been made to distinguish between the supernatural and the miraculous, but we do not see how such a distinction can hold in their case, since each of them was justified in his mission by miracles. The Burning Brush, the Ten Plagues and the Red Sea crossing are given divine and human nature."[2] Thus Christ's supernatural consumption of the sacrifice on Carmel as a final test of his divine mission. While these miracles may not be essential to the supernatural character of their mission from the standpoint of Modern Criticism, they are from the standpoint of

1 Hasting's Dict. Art. Miracles, p. 622.
2 O. T. Hist. H. P. Smith, p. 72.

the Old Testament writers, which is the point to be reckoned with, for they base its supernatural character on those miracles; and if the miracles did not happen, their claim is not merely weakened, it is disproved. Modern Criticism may find "in the authoritative interpretation of God's works and ways by the prophets."[1] [1]sufficient evidence of the supernatural, but then Modern Chriticism holds that, "too hard a line has been drawn between the natural and the supernatural" [1]which may account for it.[1] "The providential guidance and guardianship of His people by God," may be, for Modern Criticism, "the adequate attestation of the revelation of Jehovah to Israel," [2]but the question is whether it is really such. So keen a thinker as John Stuart Mill thought otherwise. "A Revelation, cannot be proved divine," said he, "unless by the exhibition of supernatural facts;" [3]and by supernatural facts, as the context shows, he meant miracles.

Moreover, such a modification of the Old Testament seriously affects the New. For the New Testament writers assume the historical character of the narratives of Abraham and Moses, and of the tabernacle and its worship. St. Paul refers to the covenant that God made with Abraham and to the promise and gift of a son in his old age. St. James cites Abraham's sacrifice of Isaac on the altar. St. Stephen rehearses the stories of Moses and the Exodus and the Tabernacle as historical facts of the Mosaic period, and St. Luke gives his whole account without qualification. And the author of the epistle to the Hebrews builds his main argument upon the tabernacle and its worship as Mosaic institutions. Were all those writers ignorant of the unhistorical character of the Tabernacle and of the greater part of the narratives of Abraham and Moses? Or did they know, and yet deliberately keep up the deception involved in those products of idealism? In either case what becomes of the promise of Christ that they should be guided into all truth? Can we

---

1 Hasting's Dict. Miracles, p. 622.
1 Batten, O. T. from Mod. Pt. of View, p. 317.
2 Hasting's Dict. Miracles, p. 622.
3 Three Essays on Religion. J. S. Mill, p. 216.

imagine the Spirit of God sanctioning such use of idealism as citing its products as historic facts and building upon them the Christian Revelation?

Again, four of the most important of the New Testament writers record miracles. The attempt has been made to draw a distinction between the miracles of the Old Testament and those of the New. But if the Old Testament miracles are not real it is difficult to see why those of the New Testament should be, especially as the same causes existed as are given by Modern Criticism to account for those of the Old, namely, the demand for signs and wonders on the part of the Jewish people, which the evangelists themselves admit, and the fact that three of the four evangelists were Jews. If the old Jewish historians yielded to the popular demand, and "wrote history not for itself, but for the lessons it taught, and therefore in such a way as best to teach the lessons," why not the new Jewish historians, seeing that there was the same demand? The discrediting of the Old Testament miracles cannot fail to have its effect upon the miracles of the New Testament. And, as a matter of fact, Modern Criticism finds in them a stumbling block. Years ago Walter Cassels, said that there had been a complete change of front in this respect among Christian apologists and that miracles had been completely discredited,[1] and there is this much truth in the assertion, that not a few Christian apologists find them such a serious obstacle that they attempt to explain some of them at least on natural or other grounds. But such a position involves them all. We do not see how the reliability of the evangelists, as to the miracles of the Incarnation and the Resurrection can be maintained, if they are unreliable as to the other miracles. For the arguments against their reliability in regard to the others are equally applicable to the miracles of the Incarnation and the Resurrection, and some of them with even greater force. Indeed Modern Criticism asks us to give up the Incarnation and the Resurrection as miraculous facts. Dr. Inge says, "The real basis of our belief in the resurrection of Christ is a great psychological fact. We know that

1 Nineteenth Century Magazine, Oct. 1903. Art. by Walter Cassels.

Christ is risen, because, we are risen with Him. If this basis is forgotten, the event becomes an isolated occurrence in past history, which from its very uniqueness is unimportant.''[1] But if the Resurrection was not a unique and isolated occurrence in past history it was not miraculous. And years ago a hundred clergymen of the Church of England sought relief from the necessity of teaching the Virgin Birth of Jesus on the ground that ''the historical validity of the details of this New Testament narrative must ultimately be determined in the court of trained research.''[1]

Moreover, such a modification seriously affects the person of Christ in regard to His knowledge, because He takes the same view of the Old Testament history as the New Testament writers. He connects the giving of the Manna in the desert with Moses. He bids the lepers offer the gift that Moses commanded. He cites Moses, commandment concerning divorce, and also God's revelation to him at the Burning Bush, upon which He builds His argument for the Resurrection. He says that Moses wrote of Him, and to what extent He means is evident from these facts: that He told the Jews that if they had believed Moses they would have believed Him; that after the Resurrection, on the way to Emmaus, ''He began at Moses and all the prophets, and expounded unto the two disciples in all the Scriptures the things concerning Himself;'' and that, on another occasion, He said to His disciples, ''These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me,'' by the very conjunction of the Law of Moses with the Psalms and the Prophets showing that He meant by it what was commonly understood, namely the whole Law. If we include the Tabernacle and its worship, we can readily understand, from the Messianic interpretation of its symbolism in the Epistle to the Hebrews, how plainly Moses wrote of Him, but if these are excluded, and Moses' words and acts and laws are reduced to the limits allowed by Modern Criticism, it is not easy to find where Moses wrote of Christ with sufficient ful-

1 Nineteenth Cen. Mag., Oct. 1908, p. 611.
1 Bible Student, July 1905, p. 79.

ness to justify Christ's charge against the Jews. Was Christ, then, availing Himself of the product of pious idealism? Modern Criticism defends the action of those pious idealists on the ground of the age. "According to the literary ethics of to-day," says Dr. Batten, "the insertion of a single law which was not Mosaic in a code of actual Mosaic laws would be a fraud, and not a very pious one either. But even if Hilkiah, or a company of priest-prophets were the author, is their work to be judged by the standard of the dawn of the twentieth century? The student of the Old Testament finds it necessary constantly to judge the ethics of the Old Testament from the pre-Christian rather than the Christian standard."[1] But no such defense avails in the case of Christ. His ethics certainly cannot be judged from the pre-Christian standard. Yet, if He did not condone what to Him must have been a fraud, and not a very pious one either, He must have been ignorant of it.

So, also, His knowledge of nature and of man is at stake, for He regards His works as miracles and offers them as His divine credentials, saying, "If I had not done among them the works which none other man did, they had not had sin," and, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me and I in Him." "Who can forgive sins but God only?" reasoned the Jews when Christ forgave the paralytic. Instantly He claimed the divine prerogative and healed the man as evidence of the validity of His claim. Was He ignorant, then, of the fact that the man was healed by natural means? Did He not know what was necessary to constitute a real miracle?

Again, this matter affects His power, which was not unique, if the miracles were not really such. And Modern Criticism asserts as much, "for it is forbidden," says Professor Kedney, "to think that in the Incarnate Son the powers of the human were transcended."[1] Now that is practically to rule out the miraculous element from the Person of Christ, and the morally ideal as well. For, if the powers

1 Batten, O. T. from Mod. Pt. of. View, pp. 74-75.
1 Nilus Christi, p. 14.

of the human were not transcended, Christ's sinlessness must go, since that is equally miraculous, as Strauss long since declared, affirming that "a sinless Christ is not a hair's breath less unthinkable than one supernaturally born, with a divine and human nature."[2] Thus Christ's supernatural character is affected. Ignorant of the real origin of the so-called Mosaic law, and of the laws of nature and of man; making a claim that was groundless if His works were not miracles; non-miraculously born and non-miraculously raised from the dead, how can His divinity be maintained?

Hence, in the light of Modern Criticism, the teaching of the Old Testament to children cannot be considered by itself. For the modification of the Old Testament which Modern Criticism demands involves the modification of the New, and in both cases it is so great as to amount to a revolution in Christian thought.

Until Modern Criticism, therefore, becomes less exacting, we do not see how, as Christian teachers, we can accept it as the arbiter in this matter. For, unless we go as far as it asks, the modification is useless, so far as the reconciliation of the teaching of the Old Testament with Modern Criticism is concerned; and if we do, the teaching of either the Old Testament or the New is not worth while, since the cardinal reason for teaching the Old Testament is its relation to the New and its witness to the claim of a supernatural Christ, and the cardinal reason for teaching the New Testament is its revelation of a supernatural Christ which is vitally connected with the witness born to Him by the Old Testament. It is not, therefore, from the Old Testament, but from Modern Criticism that modification must first come, in our opinion, in order that it may satisfy the requirements of both Testaments. And we do not dispair of such an event. Why should we, with such examples before us as those of Romanes and Chesterton, both of whom completely changed their views about the Christian Revelation and ended by accepting what they had begun by utterly discrediting, namely, the supernatural facts of the Apostles' Creed? "At one time," says Romanes, "it seemed to me impossible that any proposition could be more violently absurd than

2 Christian View of God. James Orr, p. 268. Note 9.

that of the doctrine (of the Incarnation). Now I see that this standpoint is wholly irrational, due only to the blindness of reason itself promoted by (purely) scientific habits of thought."[1] "I tried," says Chesterton, "to be some ten minutes in advance of the truth. And I found that I was eighteen hundred years behind it."[2] Who would ever have expected to see these men become such champions of the views they had so seriously questioned? After this what may not happen? Indeed James Orr goes so far as to say, "It will, we venture to predict, be to future generations one of the greatest psychological puzzles of history how such an hypothesis (as that which is to take the place of the traditional view of the Mosaic origin of the Levitical legislation) should have gained the remarkable ascendency it has over so many able minds."[1]

Therefore, instead of modifying the Old Testament to meet the demands of Modern Criticism, we think it the wiser course to teach the Old Testament from the New Testament point of view and wait for Modern Christian thought to come round to it as, in our opinion, it will be obliged to do if it is not to commit suicide. For, to us, two things are certain. One is that the miraculous is an integral part of the Christian Revolution and when it goes the Christ of the Gospels goes with it. And the other is that if Christ, the four evangelists and St. Paul did not know the true point of view from which to regard the Old Testament we shall not discover it, while, if they did, the modern point of view is far astray.

---

1 Thoughts on Religion. Romanes, p. 186.
2 Orthodoxy. Chesterton, p. 18.
1 Problem of the O. T. James Orr, p. 291.

Address.

MR. EVERETT P. WHEELER, LL. D., NEW YORK CITY.

Mr. Chairman, Ladies and Gentlemen:—It seems to me, the first point is to teach the Old Testament to the children, because there is no other literature in the world to compare with it in this one particular—the realization of the presence and power of God. You have read the Old Testament books, you have read the classics, both English and in other

languages. Is there any literature in the world in which the presence and power, the real life of God, is so distinctly taught as in the Old Testament? That is vital, that is the one fundamental truth of religion. You remember that sonnet of Wordsworth's, beginning, "The world is too much with us," and it is. All these improvements of modern science that have come, many of them, within the last century, some of them within the present century, press upon us, give us control in so many ways over the material things of life, wealth and luxury and fun, that we are very much in danger of forgetting that God is the one power of the universe. So teach the Old Testament. When we ask how the Old Testament should be taught we cannot go to a better teacher than Christ. He gave us two fundamental rules for the study of the Old Testament, which to me represent all that is good in the higher criticism, and worth the whole of it.

The first is this: He was asked about Moses's doctrine of divorce—that has been a burning question for four thousand years, and will be for much longer. All that Moses added to it was to require the husband to give her a writing, a letter, of divorce. That was an improvement upon the previous system of turning her summarily out of doors. Christ answered that that was because of the hardness of their hearts at that time. This expresses a fundamental principle in the study of the Old Testament; that it is a literature, a cycle of books, relating histories and giving instructions adapted to the people of the time for whom they were written; and that to understand them you must put yourself in the place of the people of the century before Christ, to which the story refers.

Again, there is a great deal of the Old Testament that is a collection of laws. I would as soon put my boy to studying Blackstone or Kent as to studying the laws of Moses; and yet they are worth studying. Many of them are far in advance of anything the lawyers of the Middle Ages knew, and we are just coming back to some of them. Still they are a code of laws in which the child is not interested. So then select from the Old Testament, that which is suited to the child. There is a Child's Bible, a collection of those

parts of the Old Testament that are suited to young people, which they are edified by. That ancient idea that puts the whole Bible without note or comment before the young for study,—what a dreadful piece of inadequate thought!

We, as Churchmen, certainly should have some conception of a teaching Church, and know better. So do not try and teach your child the whole of the Old Testament, but teach him the parts that are helpful to him.

Then there is another canon of criticism that Christ gave us that is even more important than the first. After He had fed the multitude and given that wonderful sermon about the living Bread, a good many could not understand Him, and many went away. When the disciples came to Him, He, said, "The words that I speak unto you are spirit and are life." "The letter killeth," St. Paul says "the spirit giveth life."

So when you teach your Old Testament, or your New, for that matter, don't stick in the letter. We lawyers have a maxim, that the man that sticks in the letter is like the man that sticks in the bark of the tree; he won't get to the heart of it.

I am persuaded that if in the teaching of children we can keep these two points in mind, we shall avoid the difficulties that trouble many. We shall appreciate that the Old Testament shows evolution and development in God's dealings with the human race, and that what was helpful to the race of serfs that came out of Egypt is not of necessity suited for us. And we shall realize that there is a lesson in it all. Whether every narrative is literally true or not is not a matter of the slightest consequence; the spirit is what is important. Coleridge said, long ago, that in reading any other oriental book you never would think of taking the serpent's talking literally. The child is more imaginative than you are. Accordinly, if you don't insist upon this literal interpretation, but dwell upon the points that underlie it spiritually, you make your point effective.

May I use another illustration to show that it is not only with reference to the Old Testament that we should lay hold of and keep hold of these fundamental principles or canons of teaching. You have read Dante's Inferno. Dante be-

lieved that that was a fairly correct description of the punishment in the future world. Now nobody believes this. But are we therefore to say that there is no punishment, that Goethe's declaration that every sin brings about its own punishment is not true? We change the form in which truth appears, but we must never lose our grip on the intrinsic truth. As the author of the Epistle to the Hebrews says, "God at sundry times and in divers manners spake in times past unto the fathers by the prophets." The Old Testament is a wonderful piece of embroidery, with many colors,—that is what the Greek word means, the effect of it all being to catch the eye and to touch the heart.

If you feel that yourselves, you won't mislead the child. When the child asks the question the last speaker referred to, you can point out the truth that underlies the story; you can interpret the truth that underlies the story, whether history or poetry. You do the same thing with other histories. In reading Macaulay's story of Horatius on the Bridge, you don't discuss whether he was an actual Horatius, or whether it was an actual bridge, but you realize the heroism and the courage, the patriotic devotion, and that is the thought to which you want to bring your child's mind. If you do this you will get the real life and truth out of the Old Testament and that seems to me the absolutely vital thing. Then as the child grows older, and gets to be a young man or a young woman, you will be able to bring the attention of that son or daughter to those truths of civic righteousness which are expressed more distinctly in the Hebrew prophets than in any other writings in the world. Milton puts this language in the mouth of Christ in Paradise Regained:

> "To our prophets far beneath,
> As men divinely taught and better teaching
> The solid truths of civil government
> In their majestic unaffected style
> Than all the oratory of Greece or Rome."

If you want to get a picture of a good deal of the life of New York to-day, or of London, or of Paris, you will find it in the earlier chapters of Isaiah, or in the Book of

Ezekiel: "What was the iniquity of thy sister Sodom?" he cries. "Pride and fulness of bread, and abundance of idleness was in her and in her daughters. Therefore, I took them away, as I saw good." That is the truth that is the truth that many of our rich women need to lay to their hearts. When once we come to feel the obligation of these inspired principles we will reconstruct some of our modern society.

I speak of all this because it seems to me that in the teachings of the Old Testament to our children it is very important to keep in mind that they are growing up, that they are going to be young men and young women, and we should instil such a love of the Scriptures and such an understanding in them that they will not be tied to the mere word of the letter, believing that God taught the prophets as you would dictate a letter to a stenographer. When you have learned that, and the child is made to realize it, then will come a real sense of the value and importance of the Old Testament Scriptures, and when we have done that we shan't find so many young men going up to college who know nothing of the Old Testament story, and have no acquaintance with the countless allusions to the Old Testament that run through all our literature. You have, perhaps, seen some account of the profound ignorance of a great many young men and young women, too, upon that subject. One reason may be because some people felt obliged to teach the Old Testament literally, were brought up in that belief, that it was all literally and precisely the words of the Divine Being. So they become afraid to teach it. Abandon that idea; take the spiritual conception that Christ put into the Old Testament, and then you will find truth and life that are of the utmost importance to your children, to your young men and women, and to yourselves. (Applause.)

Discussion.

MR. JOHN BROOKS LEAVITT, NEW YORK CITY.

Mr. Chairman, Ladies and Gentlemen: My apology for appearing before you a second time is the fact that I can give you an interesting experience, which may be of some use

to some of you. But before I enter upon that apology I want to call your attention to two statements or positions in the thesis of the second writer, for the reason, that his argument was apparently so logical and so strong, and from his point of view so entirely unanswerable, that it would tend to create in the minds of many uneasy persons the idea that faith is at stake in these discussions. Such is the logic of the second writer's essay. Now that logic may be met by two simple considerations: He spoke of Christ's prophecy, or promise, that we should be guided into all truth, and he assumed that the Church had been in past ages guided into all truth. Why? Because the system of orthodox theology has left no gap for any subsequent revelations. This is the reason that orthodox theology is trembling on its throne. Our forefathers by their human speculations built up a system which accounted for everything, and left no way for the Holy Ghost to guide us into more truth.

Secondly,—The reverend gentlemen said that the question was whether we should modify, by the aid of the higher criticism, the teachings of the Old Testament. That is another assumption. The question is not whether we should modify the teachings of the Old Testament, but whether we shall modify the teachings of our ancestors about the Old Testament. It is a battle between the ancient critics and the modern critics, and I for one have reached that plane of intellectual, or, if I may say so, spiritual existence, that the combats between the ancient and modern critics do not affect me a particle. The modern critics are just as foolish, many of them, as the ancients. We have doubtless as many unwise bishops as had the ancient Church, and why should our modern critics be thought to possess a monopoly of wisdom or knowledge?

Now for my apology: At my time of life, on the decline, having passed the turning point of the century, there has come to me in my family a novel experience. It is the guiding of the tender years of a little child, an adopted boy of three. That is an unusual experience, because children come to most persons when they are young. The problems which most mothers and fathers have to settle—those terribly intricate problems discussed before you to-day by able

thinkers, are problems which come to fathers and mothers when they are under thirty as a general rule, and before their own opinions have been formed, when they are groping for light. If they have been brought up in the severely orthodox churches, they are fearful lest the slightest doubt makes them non-Christians. In that state of mind some chance question of a little child will trouble them. They cannot answer it. When they go to their severely orthodox clergyman for an answer, they usually get stones instead of bread, rebukes rather than answers, cracks of the ecclesiastical whip in order to conceal ignorance. About half of our theology should be called language to conceal ignorance.

It happens that into my life, after my opinions have become pretty well settled, I hope not so settled that I cannot change them if there is new light—there has come the responsibility of guiding a boy of tender years. I feel it more now than I could possibly have done twenty or thirty years ago. We have been told, this morning, of a question asked by a boy of nine. I will give you one put by my boy of three. We have begun to teach him the theory of the immanence of God. He, with his little feeble mind, worked out the problem in this way: "Is He everywhere?" "Yes." "Is He in my mouth?" Take in the significance of that! If such inquiries begin at the age of three, he will worry us much later on. How are we going to meet the situation when he gets older? Are we, who are so careful as to the food that is put into his body, are we going to take less care about what shall be put into his soul? Is not the spiritual food as important as the physical? Are we going to turn him over to some callow young woman or raw young man as teacher in a Sunday School, to get his spiritual pabulum? I mean by this to arraign the Sunday School. I regard the Sunday School as a twin cause, with orthodox theology, for much of the scepticism of the present day; so far has eccleciasticism drifted from the gospel of Jesus Christ. We shall tell him the story of Genesis. Are we going to teach that boy that it is veracious history? Not for a moment. Are we going to say that an axe once floated on the water? Not for a moment. Are we going to teach him that the sun stood still? Not for a moment. What are we going to tell him?

We are going to tell him that we do not know, and there is no living man who does, and he does not have to believe it because he reads it in the Bible or because some minister who does not know, tells him it is wicked not to believe what a minister says.

I could go on for a much longer time; my point is to try to emphasize what Mr. Wheeler has said so much better than I am saying it. Put into your teaching the spiritual side, and say during your teachings, I am a learner only. A clergyman is nothing more than a learner also. I propose so to direct my boy's teaching that when he comes to make up his own mind about these questions, he can feel free to do his own thinking, and not have it done for him by me, or any one else, and yet that he shall not have that confidence in the correctness of his own mental operations, which is the sure sign of callowness, whether lay or clerical. (Applause.)

Address.

MR. WALTER L. HERVEY, PH. D., EXAMINER OF THE BOARD OF EDUCATION, NEW YORK CITY.

Mr. Chairman, Ladies and Gentlemen: I wish to say, first of all, with regard to the splendid logical structure which has been reared before us to-day in the paper of the last speaker, that I feel myself in entire agreement with every *essential* point in that paper. My honored father was a minister of the Gospel for forty years, and my grandfather before him was also a minister of the Gospel for forty years. They preached that doctrine,—though in justice to their memory, I must add, with progressive modifications. It satisfied them. It never satisfied me. There was, however, one point, if but one, in that older doctrine with which I am bound to agree,—that is, the goal, and the goal is the Christ. In both doctrines, in theirs and in mine, the goal is the same. That is the sole essential point. The way of reaching it is not essential. They reached the goal—had to reach it—in their way, I must reach it in mine.

I am asked to speak to this question: "The best method of letting young people understand the new light which re-

cent criticism has shed upon the Scriptures, as distinguished from the traditional interpretation, without shocking their sense of reverence or truth."

Let us then get back to the children, for we must do so if we are to lead them to the truth. We must understand them, the children,—their ways of thinking, their view of life—or we shall not be able to lead them.

A lad who bears my name once asked his mother,—he wasn't more than eight years old at the time, I think, when he put the question: "At what point in the Bible story does myth cease and history begin?" A question of historicity, you perceive. Now, where did that boy get such an idea? I did n't teach it to him; his mother had never drawn for him the distinction between myth and history in the Old Testament;I am quite sure he hadn't heard that specific question raised in breakfast table conversation, although he heard many things there without seeming to hear; it had not been taught him in Sunday School, it had not been taught him in day school. Where did he get it? Well, the boy had been brought up on myth. Myth was nothing disreputable to him, myth wasn't to him a term of reproach. When you called a story a myth you weren't putting it in the category of things-not-to-be-believed. On the contrary, myth, to him, had a highly honorable and entirely reputable meaning. Myth, to him, meant stories like those immortal tales in Hawthorne's Wonder Book. He knew nothing of Peter Parley's strictures—Peter Parley's day has forever gone for the children of this land and of every other land. We, in this day, regard myth not as untruth, but simply as that form of truth which the child can understand; the child's way of reaching the truth. And that boy of mine might have asked his question in order to know where his intense interest in the Bible stories was likely to cease and where (in the transition to the historical part) his more moderate interest was likely to begin.

And why, for that matter, should there be for any of us any discount on myth, or why should we hesitate to teach newer views of truth? There is, for us, truth in the form of prose, and truth in the form of poetry. Of the two, the latter is the more permanent form. Mere prose, the prose of

science and of history, has to be revised and rewritten, decade by decade. Froude's once popular work is now utterly discredited; Mommsen assails Gibbon, and Ferrero has recently rewritten and reinterpreted the entire story of Rome. We easily discard Froude for Ferrero. We never think of asking, "How shall we lead young people to understand *this* new light without shocking their sense of reverence and truth?" Quite the contrary. Indeed, I think it quite reasonable to reverse the question before us, and ask "How shall we teach the modern child the *traditional interpretation* without shocking his sense of reverence and truth?" Take for example, the traditional view regarding the authorship of the Book of Genesis. Reading in the Columbia library some time ago, I came across this passage in a book there; "Since the events recorded in the early part of the book of Genesis could not have been known by any man, therefore, God must have been the author of that book in those parts." That is a perfectly logical proposition; and, from the view point of a modern child, perfectly absurd and unthinkable. Teach that to a modern child, and you shock his sense of reverence, and appeal rather to his sense of the ridiculous. Tell a modern child that God is the author of the first two chapters of Genesis, and he will laugh at you.

I have thus far assumed that the modern child is critical; and that the question before us is, 'Given a critical child, how are you going to make him a reverent child?' But it may be objected that not all children are critical. That is true. The distinction drawn by Professor James in his book on Pragmatism, applies to children as well as to adults. "There are," says he, "two kinds of characters: the tender-minded and the tough-minded." When, for example, I quote to my wife Emerson's dictum, "We are born believing," she replies "*I* wasn't." There we have the two types: I, tender-minded, taking Emerson's say-so; she, tough-minded, combatting it. Such a combination, by the way, if I may refer to last evening's discussion, makes for happiness in marriage. As for "brains," let there be as many as possible, especially on the wife's side: a man can rub along somehow without them,—he often has to. (Applause and laughter.) But at

all events let one be tough-minded and the other tender-minded. A marriage in which both are tough-minded, or both tender-minded, is a mismated affair.

Let us consider the mode of appeal appropriate to each of these classes. With the tender-minded sort, it really makes little difference. Such minds will take almost anything you give them. When they outgrow that they are ready for something else. They pass from the old to the new truth, as easily as a snake passes from his old skin to his new one. That has been my own experience. I had one view, and then in due time I found myself with another view; I had shed the old one, and still I was the same old snake. (Laughter.) And I expect these new skins "punctually to arrive forever and ever." There is comparatively little harm in teaching the tender-minded person the truth as you see it, even if it contain more than the usual modicum of error.

But the same cannot be said of the tough-minded sort, hard to convince, born doubting. He is the one we really have to consider. There are two things to remember about him. We must be very careful what we try to teach him, because maybe he won't believe us. We must not try to tell him stories which can't be believed, which don't fit in with the scheme of things in his mind. Things are very nicely articulated in that mind of his. Even if he assents, he may not believe. Such a person often has a *sanctum sanctorum* in the depths of his being. There he keeps himself. On the surface, he keeps those things you give him; but they are not he, they are not where they will have an effect upon his life.

And we may well be careful how we teach to such a nature something *as essential*, which later on may prove to be but temporary and unessential. Such a mistake often leads to a tragic struggle,—and the same kind of struggle that has driven thousands of people away from the Church in past years; people who we know count. It was in view of this condition that Friedrich Paulsen, in his wonderful Introduction to Philosophy, says: "Faith does not demand of us that we think what cannot be thought; faith is the immediate certainty of the heart." Now, in matters of faith let us be very

careful with these tough-minded, critical young people, that we don't demand that they think what cannot be thought by the modern child.

But you say, What then becomes of wonder? Wonder, which, according to Plato, is the beginning of knowledge and which we know is the spring of reverence. Is the modern child to have less wonder, then, than we suppose the old fashioned child to have had? Not at all; only we must be sure that the wonder is put in the right place; that he wonders at the right things. Now, it is one thing to wonder at a physical anomaly, and it is another thing to wonder at the operation of a great spiritual law. I submit that any wonder which springs from the floating of an axe on the water is not of a very high kind, and I doubt if very many children would have the right kind of wonder for that in these days. They would wonder how you could ask them to take such a story seriously. But there is a higher kind of wonder. A very wise rector friend of mine, once helped me out of a hard place. I had been trying to help a group of Sunday School teachers regarding the subject of miracles in the Old Testament. He told me of an experience of his own. The Sunday School lesson was the healing of a man by the Lord and the calling of Matthew. He asked the children which was the greater miracle; the healing of a man or the making over of a bad man into a good one. He did not count in vain upon the boys and girls in that Sunday School. They wondered in the right place. The higher kind of wonder is the wonder at the work of the Spirit. Let us subordinate the material wonders, and make way for the greater spiritual wonders of which the Bible is full.

Which is the more wonderful,—that there should have been, in the childhood of the world, a story about a big fish, or that there should have sprung, out from all the crude and cruel ideas of God, that revelation, so beautiful and so modern, of a loving God, who was a father not only to the chosen people, but to outsiders as well,—a suffering, humanly sympathising God, like Him interpreted for us in Browning's Saul, and revealed to us in Jesus Christ?

Again take the story of Abraham, for example. Without going into the nice distinctions of the higher critics, we

may distinguish broadly between the traditional and the critical view; and we may ask ourselves, where in each case did the wonder come in?

In the older view we were asked to wonder at Abraham as a man of faith, willing to sacrifice Isaac, and we were, according to the allegorical interpretation, asked to find in Abraham (or in Isaac?) a type of Christ.

The new view sets before us Abraham as a heathen given to heathen sacrifices; his conscience is moulded by that which he has seen all his life, and he thinks that the thing for him to do is to sacrifice his son; nothing short of that will satisfy him. Then the voice of God, of Jehovah whom he as yet but dimly knew as his God, the God of his race, speaks to him and dissuades him from doing that which he thought he ought to do. Now, wherein is the greater wonder, in Abraham's being willing to sacrifice Isaac, or, all things considered, in his being willing *not* to? and in any case, waiving the question of greater or less, do we not, in the newer view, have two wonders for one?

Once more, by way of illustration of the same point: It might have been thought that the sense of wondering reverence would be fostered by ascribing the authorship of the Books of Moses to God, or, what is scarcely more credible, to Moses. And there may be those who feel that in revising the old views, we have diminished reverence. But here, too, the reverse may well be the case.

For suppose that those early stories were handed down from mouth to mouth, that they were the stories which were told by parents to their children in the old days. Suppose that this old material was later worked over by the priests for ceremonial purposes, and by the prophets for purposes of moral appeal, and that what we now have is a complex product in which we can distinguish the various strands,—the various contributions. Supposing all this to be true, as it surely is reasonable, wherein can the sense of reverence or of truth suffer if we teach children so?—unless, indeed, we think of reverence as springing from ignorance, and as being akin rather to superstition than to truth.

These two cases may, by the way, serve to point the moral that in taking away the old we must take care to put

something better in its place. With negative criticism I have no sympathy whatever. There are higher critics who are negative. I have no use for them.

Constructive criticism is marked by two notable characteristics. It stands, first, for the spirit of open-mindedness. I do not see how anyone can read the works of Harnack, or of Charles Foster Kent, or of our own Canon Peters, without feeling that their spirit is essentially reverent and humble. They are seeking the truth and they are reverent in their search. Those holding the older views too often assume to know it all. It was part of their contract to explain everything, and of course an explanation, though a cheap one, was always at hand. The Bible was simply the Word of God and everything in it was true. That was all there was to it. It was not a part of their system to say they didn't know. Along with this spirit of assuming to know it all, there naturally went a spirit of intolerance. 'If that is true, then *you must believe it.*'

The newer way is more humble, and, to modern children, more appealing. "Here is a hard thing to understand. I do not understand it myself yet. I do not know anyone who does. Some day we shall all know more than we know now. 'Is it a true story?' We do not quite know. It is a story told long ago by parents to their children, sitting perhaps in the door of the tent as the sun went down."

This a spirit and an attitude that can be carried, not only into every Sunday School class, but into every home circle in the world.

A small boy, four years old, comes to his mother with a small boy's puzzling question. His mother says, "I don't know that; there are a good many things Mother doesn't know." The boy is astonished. He says, "Is there anything that *Father* doesn't know?" and the mother divulges the fact that there are a good many things Father does not know. The child receives a new idea, a new view of the world. And with it there is a deep human bond established between his parents and himself. So also the teacher may say, "My child, I do not know; let us try to find out together."

There is a noble passage of Harnack, which I read in the study of my beloved rector the other night: "If there is any-

thing here that you find unintelligible, put it quietly aside. Perhaps you will have to leave it there forever; perhaps the meaning will dawn upon you later, and the story assume a significance of which you never dreamed."

We are builders of character; it is a great edifice; there are various materials. But there is a block we can't use. What are we to do? Are we to break our heads against it?—"Put it quietly aside."

Not only is the modern critical view characterized by openmindedness but it is also marked by breadth. "We study nothing by itself." In these great words of Canon Peters we have the keynote. Anything studied by itself is forever inexplicable. Just so soon, however, as we begin to compare, the light breaks. Miracles, for example, looked at singly, are indeed troublesome; but viewed in their setting, they become explicable. Taken in their relation with other facts they are seen to be subordinate in importance. As Harnack says: "The question of miracles is of relative indifference in comparison with everything else which is to be found in the Gospels,"—and in the Old Testament, as well.

It is only by taking a broad view that we can arrive at truth. In Canon Driver's introduction to his "Deuteronomy" there is found this significant statement: "If Deuteronomy stood perfectly alone, the hypothesis of the Mosaic authorship would be intelligible. It is not intelligiable when the book is viewed as a part of the Old Testament."

Finally, when in this newer way of study we grasp things together, view one fact in the light of other facts, read whole stories, whole books at a sitting, find prophecies of Christ not in isolated texts but in the entire sweep and range of the Old Testament literature, we arrive at a spiritual insight impossible to attain in any other way. "Moral power," as a great leader in education has written, "comes from masses of thought." And true reverence—the reverence that is akin to moral power—must spring from masses of thought, from a broad view of the whole. To find, in a single verse of Isaiah, a prophecy of the Messiah—that was the traditional way. The modern boy or girl may take it from you that the reference was as alleged. But he may not. He may want to be shown. You may not be able to

show him to his satisfaction. How much more convincing, how much more productive it is, to regard the entire Old Testament as a prophecy of Christ !

Here is a great mountain range; the early stories are the foot hills. The narratives form the long stopes; the prophets are the lower peaks. On beyond is the summit. But mountain climbers sometimes toil up the lower peaks, and fail of reaching the summit. Sometimes they mistake a foothill for the mountain. That is because they are dealing with parts; because they are content with mere parts out of relation with the whole. In the study of the Bible it is the whole range, the whole range viewed from the summit—nothing less, that can bring complete satisfaction and reward.

WEDNESDAY EVENING,

Third Topic.

THE CHURCH OF TODAY AS A FACTOR IN HUMAN PROGRESS.

Paper.

MR. EVERETT P. WHEELER, LL. D., NEW YORK.

In considering this subject, we naturally ask, in the first place—What is meant by the Church of today. In the Apostle's Creed we, from time to time, declare our belief in the Church which we describe as Holy and Catholic. In the Nicene Creed we describe this Church as "One." I may, therefore, take it on the authority of these historic symbols that we at least feel that we ought to believe, and that in point of fact we try to believe, that the Church is united; that it is holy; and that it is universal. For one, I do believe it loyally.

But then, you may say to me, whom do you recognize as members of this Church? There, again, let us resort to our historic formulas. Our own Church catechism states that in "baptism I was made a member of Christ." In the baptismal service we read that the baptised person is "grafted into the body of Christ's Church." St. Paul declares; "As many of you as were baptized unto Christ have put on Christ." It would seem, then, to be sufficiently clear for our purposes, that all baptized persons are members of the Church of Christ. By whatever name they may be called, whatever distinctions may exist, we cannot, as Churchmen consistently deny to any such the title of Christian. It would seem, then, to require no extended argument to show that holy men who are members of Christ, and united in heart, must be a very important factor in social progress; and such they are.

In considering the present, it is always wise, and even necessary, to look upon it as a development from the past.

No social condition is an immediate creation. It is rooted for good or for evil in the centuries that have gone before, and therefore I must call your attention to the Church as a factor in social progress from the beginning. The great reformer who established the fundamental principles upon which all wise and permanent reform must rest, was also the founder of the Christian Church, and it is to His example that we must look if we are to make our reforms thorough or lasting. Any one who reads the social history of the Roman Empire and compares it with the social conditions of today, cannot fail to be struck by the incalculable growth in humanity that has developed wherever the truths of Christianity have penetrated. I would not, for a moment, maintain that there was no humanity in the world before Christ was born at Bethlehem. Such a statement would be repugnant to our belief in the power and love of God. But in all of His works He has been pleased to proceed by gradual stages, and it is very plain, as a historical fact, that disregard of the sufferings and privations of those to whom a man was not bound by some very special tie, either of family or contract, was the prevailing condition of the world two thousand years ago. The enthusiasm for humanity that shows itself in hospitals, in asylums, in education, in the work of social settlements, and in the thousand healthful activities in which what we call organized Christianity is engaged, have no parallel in the ages before the Christian era. Individuals felt and expressed this spirit. It was a Roman who said "I am a man. Nothing that pertains to man is alien to me."

But Cicero and Seneca and Terence were not able to impress this spirit upon society as a whole.

Now it must be admitted that at present there are many who are totally regardless of their social duties; that there are many among our rich people who are just as cruel and selfish and extravagant and ostentatious as any of the Roman millionaires. Ferrero has shown this clearly by some pungent comparisons that it is well for us to study and lay to heart. But the difference is here. In the present day there is not merely a protest from a few philosophers against this selfishness and extravagance and cruelty, but we find a spirit in every place where the gospel is preached, warring against

it, and striving to put up a nobler and humaner spirit in its place. That is the direct fruit of the teaching of Christ and of his gospels. When St. Paul declared that God had "made of one blood all nations of men to dwell upon the face of the whole earth;" when he says again that Christ had come "to break down the middle wall of partition" between the Jew and Gentile; that henceforth we were "no more strangers and foreigners but fellow citizens with the saints and of the household of God," he declared principles of life and growth that have been bearing fruit in successive generations. Slavery has been abolished; the slave trade has been broken up; provision is made in every place, more or less wisely and completely, but still everywhere, for the education of children; the hours of labor for them and for women are becoming regulated; provision is being made for the suitable care of the veterans and invalids of labor as well as those of war. Cruelty to animals is condemned and punished. We must admit that armaments and armies have increased in number and in power. But even our strenuous Roosevelt is now urging their limitation. The nations have established an international court of arbitration. Many of the controversies which centuries ago would have been settled only by the sword are now settled by judicial decision of the Hague tribunal or by special arbitral tribunals. In all these reforms Christian men have been the leaders.

Let us, for a moment, look back over the story of the ages, and recall the extent to which Christian men have been factors in human progress. You know how Chrysostom struggled against the vices of his age, and how he showed that the care of the poor and sick was an essential part of the Christian life. Augustine, in the City of God, held up to us the ideal of the Christian commonwealth. At a later period Fenelon and Luther were teachers of righteousness, and leader in the cause of human progress. You remember the part that LasCasas took in defense of the innocent natives of America. John Woolman was one of the first to point out the evils of slavery, and to teach that Christian men must unite for its gradual abolition. John Howard, that devout and earnest Christian, was the leader in the cam-

paign for prison reform that has made such wonderful progress in the last hundred and fifty years. Of that single minded and devout man, Bentham justly said;

"In the scale of moral desert the labors of the leader and the lawgiver are as far below his as earth is below Heaven.

His kingdom was a better world—he died a martyr after being an apostle."

Not to speak of the unceasing labors of Wesley and Whitfield, not only for the propagation of religious truth, but for the betterment of social conditions, let me remind you that we owe to Lord Shaftesbury more than to any other man in our time, the inception and development of improvement in the conditions of the working people, not only in England, but in this country, and that he was a devout and earnest member of the Christian Church. Let me remind you of the institution for the training of deaconesses, at Kaiserswerth; of the founding of St. Luke's Hospital in New York City, the example of which, as a Christian hospital, has been followed by so many through the world; of the steadfast devotion to the work of social reform exhibited by the Bishop of London, with whose apostolic words and works you are familiar. The founder of the social settlement, who gave his life at East London for the uplift of the wretched, Arnold Toynbee, was a loyal member of this universal Church. You find these settlements now in every great city; they follow absolutely the example of the founder of Christianity, of whom it was said that "though he was rich, yet for our sakes he became poor that we, through his poverty, might be rich." The noble and consecrated men and women who have given up the luxuries of life and the enjoyment of social intercourse with those among whom they were educated, to go into poor neighborhoods and be a source of light and leading there to all their neighbors, are factors in social progress of the greatest value. As Dr. Devine, himself an earnest Christian, has recently said in that admirable periodical, the *Survey*.

"The religious treatment of poverty differs from all others in that it has behind it spiritual power, the quickening influence of a passion for rescuing a human soul from de-

struction, a calm faith that every human effort directed toward a good end is in line with the moral order of the universe, that God is in nature and in human history, and that we are His instruments—intelligent, co-operating instruments, with great advantage to ourselves when our will is in harmony with the Divine Will; instruments none the less if blind, rebellious, or unreconciled. The religious treatment of poverty lies in its inspiration, not in its mechanics. The religious element is in the field of motive, desire, purpose, not in the field of method, agency or result.

"A new situation has arisen in the Church because of the growth of constructive philanthropy in the last century. There are now at hand a vast array of institutions, societies, committees, foundations, governmental bureaus and departments, all inspired by the idea of social responsibility, all potentially religious in aim and spirit, all ready and eager to become the instrument of religion in its practical mission among the sons of men. The one indispensable element which these secular agencies of social betterment cannot supply is inspiration. The one element which religion alone can supply is inspiration. We make an irretrievable error if we assume that these secular agencies will supply their own inspiration, if we ignore the necessity for the direct cultivation and enrichment of the life of the spirit which is in these movements today because of the historic faith of yesterday and of the ages past. If we have not our own religious faith, rich, abounding, living, fructfying faith—the secular agencies will perish, or perhaps become the instruments of the devil, for curiously enough faith in the evil spirits seems to come easier and in some quarters to last longer than faith in the power of good.

"In order that we may have religious treatment of poverty, therefore, the first essential of all is that we shall have religion—a militant, aggressive religious faith, with its deacons and prophets, with its sacraments and sanctions, with its hopes and promises, even with its commandments and terrors; a historical religion with its festivals and fast days its holidays and holy days, a religion which makes appeal to reason and to tradition, which commands our loyalty and sanctifies our fellowship; such a religion as Christianity.

purified of superstition and enriched by science, alone among the historic faiths offers to our American people, except for that portion of our population for whom the religion of Israel suffices, and except for a few groups of immigrants so small and fragmentary as to be a negligible factor."

Suffer me, in conclusion, to speak from my own experience. I have been for fifty years doing what I could for social progress, and I can truthfully declare that in whatever line of work I have *been engaged*, whether it was the reform of the civil service, and the rescuing of the appointing power from the degrading servitude of the spoils system, or the breaking down of those tariff barriers which shortsighted men have set up to hinder trade between nations, or the reform of municipal governments, and the giving to their administration both purity and efficiency; the men who have been most active, most zealous, most persuasive, and most wise, have been Christian men, inspired by the spirit of Christ, and showing this inspiration in their lives and actions.

In the cause of civil service reform and municipal reform, for example, we owe much to two prelates of the Latin communion, Archbishops Ireland and Ryan; and to our own great Bishops, Potter and Phillips Brooks. It seems invidious to mention names among laymen whom I have personally known. I would fain, however, speak of four useful citizens who within two years have been taken away from the City of New York: William E. Dodge, John S. Kennedy, John Crosby Brown, and D. Willis James. They were all consecrated Christians. They were all rich men, but no breath of censure, or even of suspicion ever impared the lustre of the methods by which they attained wealth. In life and in death alike, they used this power for the glory of God, and the good of their fellow men. In the cause of civic reform they gave not only money, but generous, unselfish service. They gave it gladly. They are types of a great multitude whom no man can number. Without the aid of such the salt would be out of the system of government and reform would die.

Lecky justly says: "The great characteristic of Christianity and the proof of its divinity is that it has been the

main source of the moral development of Europe.'' The same is true of America. The spirit of Christ and the Apostles is essential to social progress. It is sane; it is temperate; it cares much less for the correction of abuses than for the regeneration of the evil spirit from which those abuses spring.

The greatest defect in the endeavors of well meaning people is the disposition to think that legislation of itself is the most important factor in social progress. That error is absolute. There can be no perfect manners without Christian souls. All the legislation in the world would be futile unless there were in the hearts of men the spirit of love and of helpfulness, which is the essential and distinctive spirit of Christianity.

And now, friends and brethren, if you ask me why I have not dealt more with the direct work of Christian organizations, let me say that I have designedly called attention to the other side of the subject. I do not undervalue organized Christianity. It is a power of the greatest importance. But experience and history alike teach that there is danger in relying exclusively upon organization. It was to a Church founded by St. Paul himself, and at one time full of life and rich in good works that St. John exclaimed; ''Because thou sayest: I am rich and increased in goods and have need of nothing, and knowest not that thou art wretched and miserable and poor, and blind and naked.''

It is not in organization however historic, or in symbols, however sacred that we must trust, but in the living Christ; as truly now as when He walked by the sea of Galilee, proclaiming; ''The harvest truly is great but the laborers are few.''

In every place in which Christian and brave souls are striving for human progress He calls for volunteers to fight His battles against the powers of evil.

Reverend fathers in God, you who are the teachers and prophets of our time, I pray you: Appeal to young men and women to take up seriously and resolutely some line of unselfish and helpful activity. Set before them the fundamental truth that the power that goes with education and wealth is a power in trust, given by God Himself, and that the only

true life, the only free life is a life of self devoted love, blessing as it does both him that gives and him that receives.

Paper.

REV. W. W. BATTERSHALL, D. D., ALBANY, N. Y.

The Christianity of today awaits Christ's answer to His great sacerdotal prayer for the oneness of His Church, as Humanity awaits His answer to His great world prayer for the coming of the Kingdom of God. His petition, "Thy Kingdom come," involves, while it transcends, our modern phrase "Human Progress," which we all agree, means the general betterment of the world's life in all its aspects, moral, intellectual, social and economic.

"Progress" is a potent word to conjure with. But in the temper of the times, we must be on our guard, lest we cut down the full content of the word. There are two things to keep in mind: First, for the world as well as a man, progress implies the getting some otherwhere than over a precipice or into a ditch: Second, This onward thrust in the organized life of the world, in any adequate measurement, must cover the whole business of life. It is somewhat irrational to discuss human progress with the prime factor left out. We beggar the word "progress" when we apply it to man with scant reference to those forces in him, by which he is most radically differentiated from the brute.

What we call, in loose phrase, which nevertheless registers a conspicuous fact, "The Church of today," with all its variations of structure, theology and ritual, stands for the transcendent claim of Christ. It professedly exists, and strenuously works, to make His faith and law a persistent force in the life of the world. This, distinctively, is its contribution to the well-being and progress of the world. We do not diminish the value of the contribution by saying that it comes in the form of a religion which appeals to the spiritual side of our nature and illumines the ethical side of life.

When the religion of Christ set out on its mission from a corner of the Roman Empire, it faced and joined issue with

the most forceful and materialistic civilization in the history of the race—an organization of life, in which humanity before Christ had reached its highest pitch of political coherency and secular grandeur.

Suddenly, there emerged in the world of the period a new vision of God, a new conception of manhood, a new ideal of manly conduct. All this seemed to come up from the bottom, from conquered and suppressed people, from Jews and artizans. It was hated and hunted; but in three centuries from the death of Christ it sat on the throne and was enrolled as the religion of the Empire. Its coronation robe was a new faith in God and Man, and the robe was red with martyr—blood.

Beyond question, this is the most significant chapter in the history of human progress. It shows the tremendous import of the spiritual and moral forces lodged in our nature, and the part they have played in the making of events. It registers the birth of the modern world, of the civilization in which we live, whose characteristic notes are its conception of religion, not simply as a ritual but as a law of conduct, its emphasis on the conscience, its thirst for knowledge, its plasticity of ideas, its instinct of justice, its sense of the human brotherhood, its sympathy for the maimed and the downtrodden, its emotional and intellectual unrest, its romance, its chivalry, its inextinguishable hope, its passion for the social uplift, its exhaustless power of moral recovery. One is tempted to say that this civilization, which bears the name of Christ, invented human progress in the modern and comprehensive interpretation of the word.

His Church today, as all along its history, is heavily weighted with the selfish instinct imperfectly subdued to the law of Christ. The lights on its altar sometimes flare and smoke in the inrush of the atmosphere outside its doors. It has been slow to adjust itself to the specific needs of the age to which it ministers. Obviously it is made up of men and women who live in two worlds, the spiritual and the secular. To take in the full range of its reach, we must count in certain inheritances from the animal world. What can you expect in the present stage of the evolution of the Christian

ideal, with the transmissions from the prehistoric man and pagan civilizations beating against it ?

But whatever be the stress of the primal struggle for food and shelter, and the swing of the pendulum between moral and physical values in a period or community, there can be no question that the Church has been the most potent inspiration and re-inforcement in the human advance.

Just now, in some quarters, it is counted a diminished factor in the world's work. Outside of cynics and anarchists, there are those who, with protestations of regret, politely bow it out of the arena, where the struggle for life and its prizes is going on. They do not speak with fervor of the human problem or progress, but they imply that the Church of today has inherited a lost leadership in the secular march. There are some, of an academic turn of mind, who would fling all religion into the ash-heap of the world's burnt-out thought. This is a materialism a shade deeper than that of pagan Rome. This age is nineteen centuries from that, but the memory of the bad dream haunts it, and the crude forces that wave the dream lurk in it still. What it needs is that which will give it moral vision and momentum, and save it from the precipice and the ditch.

The world, today, is making its most rapid pace on the lines of science and industrialism. The Church has no quarrel with either. It accepts from science its certified facts. It is thoroughly alive to industrial interests. It simply tries, amid the limitations of the one, and the reorganizations of the other, to save the man, to help him to realize himself to the full height of his nature. This is its mission, which was never of greater value than now.

The achievements of science, unquestionably, are the strong point and trophy of the age. It is on its way to disclosures beyond our guess. It is exploring domains which it has hitherto neglected—that mystic borderland between flesh and spirit where, if it does not see the soul, it yet traces its footprints and discerns marvelous tokens of its subtlety and power. Day by day it is reading from the mother-book of nature new wonder-stories, that tell of infinities and processes, which make the old cosmogonies seem pale and prosaic.

With all reverence, it may be said that many a man of science belongs in very truth to "The goodly fellowship of the prophets and the noble army of martyrs." Old science has always fought with new science. It is hardly fair to make this an indictment against the Church. Its theologians of the fourth century made suggestions which recently science has worked out.

On the other hand, broadminded scientists recognize religion as a force, which has given men poise, heroism, moral certitude and purpose, and, with all its perversions, has been been a tremendous factor in the progress of the race. They only regret that it demands beliefs which they cannot fit into their technical formulae. Can anyone pretend that what science can verify, or hope to verify, solves the problem of life, as it comes to the man in the shop, the man in the study, the average man in his moral perplexity and struggle ? Can you talk of human progress and leave out these figures that make the bulk of the procession ?

Whoever tries to solve, or even discuss, present day problems in psychology, in sociology, in politics, in the science and pathology of life strikes against facts that are the subsoil of religion. It exists, and will ever exist, by virtue of forces in us and in all nature, which every advance of our knowledge thrusts further back in regions that are beyond the reach of our scientific implements.

Our science has made possible the industrial and commercial development of the day. With this comes the peril that always besets an age that moves dominantly on one line; the peril of a false theory of life, in which facts of high value drop out of count.

We all know the theory by which the cruelty and despotism that sometimes crop out in the business life of the day are justified. "It is all a fight," it is said, "a recognized, legalized fight, the outcome of which is the survival of the strongest. Keep within the law, but organize your forces, press your advantage, control the market." One sees, at a glance, that this is the only way to conduct war, that, if life be simply a fight, these substantially are the rules of life.

But this is a theory taken from the jungle and forest. All along the self-instinct has been balanced and curbed by

the love-instinct. This age is no exception to the interplay of these concurrent forces in our nature. Now, as ever, men for the most part win livelihood, wealth, honor, leadership by what they do for the well-being and expansion of the common life. It is rather late in the day to revert from the view-point of the Good Shepherd to the view-point of the wolf. In the long run the world will discourage any tendency to such a reversion. It cannot take care of itself, except it train and make demand on the whole man in his concerted life. The history of human progress gives us vivid lessons on this point. To concede that this age has forgotten the lessons is to discredit its intelligence, to say nothing of its conscience. As a matter of fact, a large percentage of those who are really doing the world's work recognize this, and look to the Church as well as the State,—both divine institutions in the structure of society,—for principles and methods of business, which shall at least approach Christ's interpretation of life.

Mammon-worship is not a new or exclusively American cult; but it is chiefly responsible for the sophistication of foods, sweat-shops, poisonous tenements, dens of immorality, sensational journalism, leprous literature, dishonest politics, and all the plague-spots on the social body that breed or reveal moral contagion. Vice is strong and defiant, not because men prefer to be vicious, but because the purveyors of vice get big financial returns. This is the reason that it takes a crusade, a summoning of the Christian powers of the community, to suppress the agents and agencies, which minister to the vice, and feed on the poverty and insult the womanhood and corrupt the youth of our great commercial centers. It reminds one of those historic uprisings in the middle ages, in which Christian Europe was summoned to rescue the sacred city and the tomb of Christ.

Honest wealth is generally ready to gird on the sword against corrupt wealth. If life be a fight, let it be a fight on the Christ-lines. It is full time that the destructive type should be displaced by the constructive type.

Our American industrial life in rich in men who illustrate the constructive type; men who have given to the work of the world a larger, more perfectly adjusted, and more econo-

mical organization; men who have utilized the discoveries of science to the comfort and convenience of life; men who have created industries, linked alien lands in the amities of commerce, contributed to make the necessities of life cheap and its luxuries common; men who conduct their business with unflinching integrity and the sensitive honor of a knight of the Round Table, who bring into the market-place, not only the courtesies of older chivalry, but that which created the chivalry, the conquest of the brutal instinct; men who work for them, and who win, not servitude, but loyalty, born of respect and affection; men who recognize the indissoluble brotherhood of the rich and the poor; men who get wealth to the increase of the world's wealth, and who spend their wealth, not in selfish aggrandizement, but in paying their moral debt to the world which has furnished them the conditions of their success, in founding and strengthening the institutions of religion, knowledge, art and charity, and in pushing forward the frontiers of God's Kingdom on earth These men are the direct, though they may be the unconscious product of the religion of Christ. It has created the moral atmophere by which they are nourished and inspired.

"Is not this the carpenter, the son of Mary?" the Jews of His day asked of Christ in derision, not knowing that it was He who was building the house of the world's larger life through its oncoming history.

Address.

REV. E. de F. MIEL, HARTFORD, CONN.

Mr. Chairman, Ladies and Gentlemen: We are concerned in the discussion of this topic with two large and comprehensive terms; the one is the Church, and the other is Human Progress; and we have had furnished us, already, definitions of both these terms. While I consent perfectly to the idea of the Church as a divine institution, endowed with a divine responsibility and with divine prerogatives; at the same time I submit that, for all practical purposes, the Church consists of an aggregation of individuals bound together by a common tie of faith and fellowship, and yet

thinking and acting independently of each other. For this reason, it is almost impossible for me to conceive of the Church as acting as one man.

Progress has been spoken of as betterment in the line of physical, intellectual and spiritual development; that is to say, the general advance of human society. We will consent to this presentation of progress and our task at this time is to relate these two ideas together.

Is the Church, as such, in its organic capacity, a factor in the social betterment of mankind along material, intellectual and spiritual lines? There are those who believe that the Church should confine herself entirely to the field of the spiritual progress of the race; that she leaves her proper domain when she enters upon any activity in what is known as economic ground. And yet, you and I recognize that it is impossible to draw a fine line of demarcation between the moral and mental and material life of society. We learn from experience that a vital relationship exists between the economic and social and spiritual states in which men live; and inasmuch as most of the progress of our day is concerned with material development and material conditions, the question is being asked what is the attitude of the Church toward these things in their relation to human life, and what part is she ready to contribute toward the betterment of these conditions? Where does the Church stand with regard to the economic side of modern society?

In discussing such a subject I think we shall do well to be concrete, to leave the field of generalization and to come to specific instances. And I would limit the subject still further, in order to make it more definite, and ask where does my church, if you please, my own parish, stand with reference to such things? I believe something is to be gained by putting the subject to the test in particular instances such as these. Where does my parish stand with regard to trades unionism, for instance? Fairly it can be said that there are those in the parish who are strongly and ardently in favor of it. They believe in the unionizing of labor; but with equal fairness it must be affirmed that there are also those who are strongly and ardently opposed to it and that I could

not, whatever my convictions were, represent the thought and sentiment of the people whom I serve.

Where does the Church stand with regard to the liquor question? This is a matter surely that bears upon the moral and social as well as economic progress of society. Now, as for myself on that subject, I have positive convictions and I know where I stand. In my opinion the only way to make the saloon decent is to put it out of business. (Applause.) In a recent campaign I was somewhat startled and distressed to find that after agitating, in a modest degree, this subject—not from the pulpit but by personal conversation—my arguments were more than met by those of four of our bishops whose opinions were quoted by the liquor dealers in a full page advertisement that I received before the election. Now there is not, as you must see, union of sentiment on this matter even among the clergy. I would not guarantee that any of these gentlemen had ever seen the inside of a saloon when they referred to it as a social institution. I take it they were dealing with something of which they had no personal knowledge; at least they could not have known the real character of the average American saloon as it exists in our great cities today.

To go further, where does the Church stand, where does my congregation stand, with regard to woman's suffrage? (Laughter.) Now, you may not think this question has any moral issues at stake, and yet there are well disposed, earnest women who believe that it involves a profound moral principle, a principle akin to that which was met by the abolition of slavery, and that woman is today in a condition of bondage—let us hope, benevolent and chivalrous bondage. If I were to ask for the vote of my congregation on that subject we should have a great division of sentiment.

I have brought these matters before you to show that the Church is not of one mind on many of the questions which are agitating the people of this generation, and which those who advocate them and press them do fairly believe have a direct bearing upon social progress.

Is there any possibility of creating unanimity of sentiment on these subjects? We have before us to-night an audience composed largely of Church people—people of our

own communion. If we should take a poll of this audience on the subject of an eight hour day as the normal day for the normal working man and woman, what would be the outcome? And yet, the federal government has already declared itself upon that very subject by declining to allow its contracts to be awarded to manufacturing concerns in which workers are employed more than eight hours a day.

To my mind these matters are all germane to the subject in hand; in fact, they are in the fore-front of what men would consider the *morale* of modern progress; and the great call is, on the part of those who stand without, that the Church shall declare itself, that the Church shall identify itself with every enterprise that tends toward the amelioration of existing conditions and towards the social betterment of mankind. I should like, myself, to be content with what has been so ably presented to us to-night;—the theory of the Church as an inspirational center, teaching the individual, quickening the conscience of the individual, and allowing the individual to act out and work out for himself the problems which face us to-day. I do not, for a moment, yield to those who criticize the Church and point to its negative attitude with contempt and pronounce upon it a malediction because, in their minds, it has not the courage to take sides—I do not concede to these people the claim that all the good work for reform and all the good work for social improvement and every strong movement that is agitated in society today is the work of people who stand without, rather than within, the Church. Men and brethren, the facts give flat denial to that declaration. Recently a canvass was made to ascertain whether the social movement has indeed gotten outside the influence of the Church, and somehow parted company with the Church so that it no longer recognizes the Church as a leader and guide. A test vote revealed that in our social settlements, in our reform agencies and in our great forward enterprises there were not less than seventy-five per cent. of the total number of workers polled, who were communicants of some branch of the Christian Church.

We grant then that good work is being done through the agency of individuals and through the activity of those who have drawn their inspiration from the Church. But

the cry comes to us today, must we be content with this method? Can the Church do nothing as a body? Is it impossible for it to come to a definite conclusion and to speak its mind on these great questions? The situation is not as hopeless as it would seem and I commend to you in closing what our own bishops have said—the bishops of the entire Anglican Communion—"By the power of the truth which it carries and declares, the Church is constantly serving the cause of true progress. But it has a further duty, to be watchfully responsive to the opportunities of service which the movements of civil society provide. The democratic movement of our century presents one of these opportunities. Underlying it are ideals of brotherhood, liberty, and mutual justice and help. In those ideals we recognize the working of our Lord's teaching as to the inestimable value of every human being in the sight of God, and His special thought for the weak and the oppressed. These are practical truths proclaimed by the ancient prophets and enforced by our Lord with all the perfectness of His teaching and His life. We call upon the Church to consider how far and wherein it has departed from these truths. In so far as the democratic and industrial movement is animated by them and strives to procure for all, especially for the weaker, just treatment and a real opportunity of living a true human life, we appeal to all Christians to co-operate actively with it. Only so can they hope to commend to the movement the Spirit of our Lord Jesus Christ which is at once its true stimulas and its true corrective. Only so can they win for Him that allegiance which is the constant and enduring security for the hopes and progress of human society."

Address.

REV. CARROLL PERRY, JAMAICA PLAIN, BOSTON, MASS.

Mr. Chairman, Ladies and Gentlemen: The position of a fourth speaker, after the three very able discourses to which we have listened, may recall the plight of the Scotchman, who is described as differing from the Englishman and the Irishman in the method he employs in getting out of a

trolley car. The Englishman, in leaving the trolley car, gets up and goes right out; the Irishman gets up and looks behind him to see if he has left anything; but the Scotchman gets up and looks around to see if anybody else has left anything. (Laughter.)

I think that the three speakers who have preceeded me are very much at one in their general feeling about this question of the Church and human progress. I would, however, beg leave to differ somewhat with the last speaker—on this point only. He tells us that the Church is not at one on several questions which he named. We have not one mind, he says. I venture to say, Ladies and Gentlemen, that the reason is, that the Founder of the Church, Jesus Christ, left us no definite and ascertainable mind on these questions. He was dealing with the laws of a different kingdom.

The question of the Church and human progress, is, beyond doubt, a disquieting problem. There is a widely prevailing sentiment affecting vast numbers of excellent people, that the Church of today is not alive to the large interests of society and to the forward march of man's social development. The world of politics, of industrialism, of science, of art; even the great earnest world of philantropy, casts back upon the Church what is at best an impatient look. Many regard the Church as simply a spectator of the march, or a half-hearted straggler in the rear.

It is wholly natural and right that we should feel troubled about this, for the charge, or the suspicion that the Church is not in sympathy with progress and can do nothing to further social ideals is a very grave matter.

Now, in facing this difficulty, one may say that there are two notions about the Church that stand out in strong contrast, one against the other. The first notion, stated briefly, but I think fairly, is that, after all, the Church is a product of civilization; that like all other institutions of men it is subject to change, to modification; that in order to live and to reproduce itself, it must be adapted and readapted to the general ongoing of things. Action, movement, publicity is to such persons the fundamental requisite for any institution if it is to endure and to serve.

The Church does not come up to their standard in these respects. The world is doing big things; great races, like giants are stirring from their sleep; great navies, and greater ones are being launched into the seas; great organizations of capital are transforming industry, new methods appear in Science, in education; there is a well-nigh universal straining after social advance. And where is the Church? men ask, in this whirlwind campaign for progress. Does she not realize these are new times, demanding new measures? How can she rest so undisturbed in her liturgies and dogmas, while the world is so keen after reality?

Many men are saying this. Now, it is not the Church alone that is tenacious of dogma. Diplomacy has its dogmas; so has capital and labor and science and education, new every morning and fresh every evening. The poor old world is bursting with dogmas. On the whole, the dogmas of the Church have stood the test of Time quite as well as some of the newer and nosier ones seem likely to do. But we will let that pass.

The second view of the Church to which I referred, makes her not the product of civilization, but the saving element in civilization and human progress—the Divine Soul of the World, given of God; from above and not from below.

Now, if one takes this latter view of the Church, one becomes aware of what looks like an inherent opposition between civilization and the Church. The progress of civilization, in so far as it is constituted by material and intellectual forces, is very intolerant of religious dogma, and is very impatient under the would-be restraining hand of Christianity.

The compelling purpose in the march of human progress is the conquest over Nature, the establishment of human freedom, the diffusion of mankind's happiness. There is one principle, in particular, of which it takes little thought. It takes little thought of the Divine principle of renunciation; what the Church calls the dogma of the Cross. And just here lies the point I am trying to make. The Founder of Christianity does not appear to have directly concerned Himself with what we call human progress and so far as we

can learn He made no provision for the transformation of the then existing order into a civilization of another mould. The world in time was not the world that had supreme interest for Him nor did He address Himself to the particular human problems of His age. There were many of them and they were very urgent. If He dealt with questions of human progress, we find no evidence of the fact. What we do find is a sovereign detachment from the problems of civilization. The Roman Empire was in dire need of light upon the darkness of the age and was conscious of its need, but the Founder of the Church was dealing with the laws of a different kingdom.

St. Paul got little welcome at Athens for instead of showing himself duly impressed, as of course he should have been, by her art and letters and civilization, he insisted on talking about the Cross and the Risen Life.

Francis of Assissi, in an age when the civilization of a Latin empire had swallowed up the Church, came forth in Italy with a gospel of renunciation that was the salvation not only of its civilization, but of the Church herself.

English Puritanism, in an age which is known to have been a period of great commercial prosperity, of intellectual advance, recalled the world from what the world regarded as its huge successes, and started men anew upon the old search for a spiritual existence.

Now it may be objected that the principle of renunciation is not a peculiar possession of Christianity and of course that is true. It is and always has been an element in all spiritual religion under whatever name.

Buddhism in particular is rooted in the principle of renunciation. But surely Christianity makes a different use of the principle in that it gives no countenance to pessimism. Redemption from life itself is a very different thing from, it is the very opposite, of the Christian truth of Redemption unto life, unto fuller and more abundant life. And it is just the fuller and more abundant life that human progress needs. It needs the correcting, and sobering and spiritualizing influence of a renouncing Church.

Civilization, left alone to itself, constantly tends toward self-destruction. In so far as it is constituted by material

and intellectual forces it is forever moving toward the defeat of its own ends. The things it values most—culture, conveniences, powers, possessions—are the very things sure to elude its grasp if there be not present somewhere the will also to repudiate, sacrifice, renounce.

There is a mutual suspicion between civilization and the Church; and that suspicion is historically justified. Civilization cannot get on with the Church; but also it cannot get on without her. And there we are.

The spirit of progress, as we see it actually manifested in the world has neither desire nor welcome for the spirit of renunciation, and yet the Church with its Cross can alone supply the tone, the vigor, the courage, the self-abandonment that are absolutely demanded if there is to be any real progress at all.

It is not true that the Church of today is not alive to the great problems of human progress. And it is alive to the widely prevailing spirit of interdependence, of co-operation that is so marked a characteristic of our time. In very large measure this consciousness has been inspired by the Church. She has been a leader in progressive movements for humanity. She has undertaken big tasks in the way of social experiments and has achieved many pre-eminent successes in them.

But few who are at all familiar with what we call, under a general term, institutionalism in the Church, would say that these arrangements have a permanent and abiding value toward answering the question of the soul of Man. These things are good and they are necessary in our day, but they do not satisfy for they are only tangent to the Church's central idea of the remission of sins and communion with God.

On a country road in Connecticut I once fell in with a Yankee driving a covered wagon. He was of the good old garrulous type and entertained such startling views about the Bible, that I at once became convinced I was in the company of either a genius or a lunatic. Just which it was I could not make out, and I am still undecided. For he said to me this, when I asked him what his business was: "Wal!

my business is the propagation of trewth; incidentally, I peddle crockery and earthenware!'' (Laughter.)

To sum up what I have tried to say:

The world is impatient for the Church to adapt herself more completely to the present day phases of progress. The Church remains in some degree unmoved by the appeal.

She remains so for a good reason. That reason is, there can be no human progress save as a Cross goes on before. ''Gentlemen,'' says Adolp Harnack, and with these words, I close, ''Gentlemen, when a man grows older and sees more deeply into life, he does not find, if he possesses any inner world at all, that he is advanced by the external march of things, by the progress of civilization. Nay, he feels himself, rather, where he was before and forced to seek the sources of strength which his fore-fathers also sought. He is forced to make himself a native of the Kingdom of God, the Kingdom of the Eternal; and he comes to understand that it was only of this Kingdom that Jesus Christ desired to speak and to testify, and he is grateful to Him for it.''

THURSDAY MORNING,

Fourth Topic.

ARCHITECTURE AS AN EXPRESSION OF RELIGION.

Paper.

MR. RALPH ADAM CRAM, L. H. D., BOSTON, MASS.

In dealing with the subject assigned to me, I shall, at the outset, deliberately exceed the limitations of the title, extending the consideration to the inclusion of all art, and of whatever mode; later making amends, I hope, by trying to confine myself with a more scrupulous fidelity to the single art of architecture in its function as an exponent of the Catholic faith.

Architecture, even in a title, can hardly be disassociated from the other component parts of that wonderful gift of God that, in our indifferent use of words, we denominate "Art." In each one of them, whether it be sculpture, painting, or architecture, poetry, music, the drama or ceremonial, there is of course one peculiar mode whereby it manifests itself; the instrument of its operation; but each of these is but a dialect of a normal language; together they are the Pentecostal tongues through which the Holy Spirit manifests Himself in a peculiar way to all nations and kindreds and peoples. Art is not only a function of the soul, an inalienable heritage of man, an attribute of all Godly and righteous society, it is also the language of all spiritual ventures and experiences, while more potently than any other of the works of man it proclaims the glory of God, revealing in symbolical form some measure of that Absolute Truth and that Absolute Beauty that are His Being.

Through all the varied qualities of this seven-fold mystery of art runs one unchanging and unchangeable principle, and the nature of this principle we must define before we consider the particularities of one art alone and the scope and potency of its service.

In this necessity there is, let us admit, something unnatural. Never in the past has there been a great art that was clearly conscious of its nature: none that by taking thought has added one cubit to its stature. Art that is self-conscious halts on the perilous rim of artifice. The intensive activities of art-analysis and art-education have brought into being never an art and never an artist of the measure of the artist and the art of a past so absorbed in spiritual adventures and material accomplishments that it lacked the time for self-analysis. And yet, so novel is the basis of our contemporary life, so severed from the spiritual succession of history, so bound by the chains of analysis to the rock of definition, we are compelled by circumstance to analyze and define, as never before, nor can we keep our curious hands from the Pandora's box of very mystery itself, forgetting that the lifted lid means, not the clear revealing of strange and hidden wonders, but their instant and implacable flight.

The curious inquiries of Calvin wrought hopeless havoc with the heavenly vision of St. Augustine: the insolent brutalities of eugenics are the Nemesis of wholesome humanity: the picking and stealing fingers of the Renaissance broke the Psyche-wings of art, and yet, in defiance of precedent we essay again the excuseless and the impossible.

What do we mean by "art?" the thing once so instinctive that it needed no more definition than did "thought" or "action" or "prayer." Well, we have made of an instinct an accessory and since such it has become, and since it has almost been lost in the process, we may, in defiance of fate, define again.

Now none of us here and now means what the word has been held to imply since the dawn of the debatable epoch above named. We know it is neither a commodity, a form of amusement, an amenity of life, or even the guinea stamp of civilization. Of course it is, in a measure, the last, to the extent that it is not a product but a result of that quality of life that is the manifestation, in time and space, of righteous impulses and modes of human activity. In its high estate it is never a by-product of barbarism: though it sometimes seems so, as in the case of the Renaissance where we find most noble art synchronizing with an almost complete

collapse of Christian civilization. The same thing has happened before, and will again, for while all sound and wholesome and well-balanced life of necessity expresses itself in that instinctive art which is the art of the people, this great art-product seldom achieves its perfect fruition until after the great impulse that created it has broken down and yielded to inevitable degeneration. Thus we find the most splendid, if not the most noble, Gothic architecture blossoming in the fourteenth century after the high tide of medievalism had begun to ebb; while painting reached its climax during the unspeakable barbarism of the epoch of the Medici and the Borgias: Shakespeare and his circle—soul-children of the Catholic middle ages—weaving the glamor of their divine genius over the decadent era of Elizabeth; and music, most subtle of all the arts, giving to Protestant Germany a glory that by her intrinsic nature she could scarcely claim.

In these and the similar cases in earlier history, there is no discrepancy, no ground for arguing that art is a natural product either of heresy, immorality or disorder: born of righteousness of impulse and sanity of life it is the longest to endure, lingering like the afterglow long past the actual setting of the sun: a memory and at the same time a hope.

In a time that is curiously prone to false estimates of comparative values, that is positively triumphant in its capacity for misjudging the quality of essentials, we measure nearly all the arts by the dazzling products of the last great geniuses that linger beyond their time, quite forgetting the centuries of less splendid activity that, manifesting, as they did, the art-instinct of a people, were intrinsically nobler, and in themselves were the energy behind the corruscating stars of a rocket that had already burst. In judging art, in determining its function, in estimating its potency, it is necessary, therefore, to go behind the evidences of Rouen and the chapel of Henry VII; of Botticelli and Tintoretto; of Shapespeare and Marlowe; of Bach and Beethoven—to name only the latest of the great periods of history—and to regard the wonder-work of the great centuries from Gregory VII, to the exile at Avignon, which is the true product of a triumphant Christian civilization.

And so regarded, we find that art, as I have already said, is neither a commodity, a form of amusement, an amenity of life, but a wonderful attribute of man who is made in God's image; a subtle language, and a mystery that in its nature we may with reverence call sacramental.

Let us examine this a little more closely. Of Absolute Truth, that is, of all that lies behind and above that mere show of things that is apprehended by our finite senses, and ordered by our finite reason, we can, through these senses and by that reason, know nothing. As St. Thomas says, "Things of sense cannot lead our understanding to read in them the essence of the Divine Substance, inasmuch as they are effects inadequate to the power that caused them." Beyond this veil there is no rational penetrating, and every heresy that has vexed and is vexing the Church is the result of the vain imaginings of man whereby he thinks with the finite to measure infinity, forgetting the words of St. Hilary, "Intrude not into that sanctuary, plunge not into the mystery of infinite truth, entertain no presumptuous hope of comprehending the Supreme Intelligence, but know that it is incomprehensible."

And yet through faith we are, by means of His Revelation, permitted to know something of God and of His Absolute Truth which our unaided intelligence could never have apprehended: through the sacraments of the Church we understand how the universe itself is sacramental, in that it is but the outward and visible sign of an inward and spiritual grace, the work of His Holy Spirit, and, finally, as we have been given senses, reason, understanding and speech that we may apprehend and communicate one to another those outward and visible signs, so are we given the power to bring art into being that we may apprehend through it, as a symbol, something of the inward and spiritual grace that cannot manifest itself through our reason, and that through it we may express for ourselves, and to others, some faint yet potent shadowing of what St. Wilfred called 'the Kingdom of Eternal Beauty."

This, I believe, is the secret and the function of art. It is a language of Divine Revelation, the great sequence of

mystical symbols that alone is adequate and efficient when the soul of man enters into the infinite realm of eternal truth. To each its proper tongue, to reason, dealing with phenomena and their knowable relations, the language of natural science and of natural philosophy: to the soul, by the grace of God penetrating beyond the veil that limits our mortal sense, achieving the quest of the Holy Grail of ultimate Truth, the language of art, which is beauty, sacramentally comprehended, sacramentally employed. Other language there is none: before the Beatific Vision, even though now we see it as in a glass, darkly, even though the symbol alone is all our undeveloped spirituality can apprehend, the language that is so adequate for dealing with the mere accidents and phenomena of the Absolute fails utterly before the dim vision of the substance that lies behind, informing all. Natural science and natural philosophy are sufficient unto themselves; they need no aid from the Pentecostal tongues of art; but religion, which deals alone with ultimate realities, finds in the "form of sound words" only her panoply of defense against the insolence of insubordinate reason; for her self revelation, for the communicating of her infinitely higher and more subliminal reason, she turns to the tongue God gave her to this end, to painting, sculpture and architecture, to poetry, music, the drama and ceremonial, to art the great symbol, to art the language of the soul.

Postulating this then of art in its intrinsic nature, let me say at once that I do not confine the thing itself simply to the great arts already named; as there are seven sacraments defined by the Church, while nevertheless the sacramental quality extends, in varying degrees, into infinite ramifications throughout creation, so art itself, which is made up of seven major modes, reaches out into innumerable fields of potent activity. Beauty is the instrument of art without: it art does not exist, and wherever beauty is used either for self-revelation or for the communicating of spiritual energy, there is art, whether it be in the majestical modes of music and architecture, or in the modest ministry of wood carving or embroidery. The existence and manifesta-

tion of beauty is the one test, the philosopher's stone that transmutes the base metal of reason into the fine gold of spiritual revelation.

Now I do not mean to involve myself in the perilous definition of this mystical and incomprehensible thing, beauty. Says St. Thomas à Kempis in writing of the sublime Mystery of the Catholic Faith, " 'T'were well not to inquire too curiously into the nature of this holy sacrament," and the same warning may well be held in mind when we approach the mystery of beauty. It *is*, and its operations are acknowledged, this is really all we need to know. In this paper I am supposed to deal only with this operation, and in the one category of architecture, so all that is needed is the confession we all can make that beauty exists and that it is the great, symbolic language of the soul, whether it manifests itself through color or form or light and shade, through tone, melody, harmony or rhythm, or through any combination of these, or any other of the numberless modes of its expression.

It may be said that not the half of art is thus specifically spiritual in its activity; that in whole schools and for long periods of time art of noble quality is followed and determined solely for the sheer joy of pleasurable sensations. This we may admit, for *conscious* revelation of higher things is no essential part of art: my only contention is that it alone has been so used, and may be again, even though for generations we may, in our hardness of heart, deny the very existence of any realm of truth beyond that accidental domain of the material and the conditioned which from time to time obsesses men with the delusion of its own finality. And even here I think the thesis might be defended that this very sensuous satisfaction, as we call it, is not sensuous at all, but the blind answering of an atrophied soul to a spiritual stimulus, the noble nature of which is disregarded or denied. The obvious melodies of popular music, the rudimentary colour-harmonies of popular painting, the superficial jingles of popular verse, are pleasurable to those who like them, not because of some satisfying tittilation of the sensory nerves, but because they, even they, are informed with

some faint and far-blown scent of mystical fields, and strange gardens seen in forgotten dreams: because each one, however narrow the vista it reveals, is in some sense one of those

> "Magic casements opening on the foam
> Of perilous seas, by faery lands forlorn"

that are the avenues of spiritual revelation through the mystical agency of art.

On this very matter writes that beautiful soul, Sir Thomas Browne. "For even that vulgar and Tavern-Musick, which makes one man merry, another mad, strikes in me a deep fit of devotion, and a profound contemplation of the First Composer. There is something in it of Divinity more than the ear discovers: it is an Hieroglyphical and shadowed lesson of the whole World, and creatures of God; such a melody to the ear, as the whole World, well understood, would afford the understanding. In brief, it is a sensible fit of that harmony which intellectually sounds in the ears of God."

This, by the way, for our inquiry is not here, and I try to return to the path that may, in the end, lead at the very last to our subject.

I have said enough to indicate what I mean when I speak of all art as the natural, and, indeed, the only adequate expression in time and space of spiritual things. If it is this then it follows of necessity that it is the ordained language of religion, for religion, through theology, is the Divine science which is higher than all natural sciences, in that it deals with Absolute Truth through perfectly adequate agencies, while the natural sciences deal only with finite phenomena through agencies adequate to this end and to this alone. It follows then that pre-eminently and in a very special fashion art is, or should be, a matter of absolutely vital import to religion, since it is ordered by God Himself as its mode of visible manifestation. As a matter of fact this always has been so from the very beginnings of recorded history. "God has never left Himself without a witness," says St. Thomas, and even in the ethnic religions of antiquity, or the paganism that preceded the Incarnation,

or in the pseudo-religious philosophies of the East, the dim witnesses of God have made for themselves out of art in all its forms, witnesses before men of whatever shadowy glimmerings of truth was given to them. Babylona, Assyria, Egypt, all wrought for themselves great art, but always the beginnings were at the hands of priests and prophets, and however great the secular art that ensued always its greatest glories were achieved in religious service. And so through history, century after century, through the fastidious and exquisite temples of Greece and the half barbarian "grandeur that was Rome," to the solemn basilicas of Constantine, the golden and glimmering shrines of Justinian, the grave majesty of the churches of Charlemagne, the towering abbeys of Frank and Norman Benedictines, the first fine Gothic of the Cistercian monasteries, to the crowning glory of the medieval Cathedrals of France and the Abbeys of England. Even when civilization was breaking down under the assaults of the new paganism after the exile at Avigon and the fall of Constantinople, it was religion, whatever we may think of its momentary condition, that was still, through the visible Church, leading the van in the building up of a new though fictitious form of art, and it was not until the Reformation that, for the first time in the history of the world, organized religion turned against art, and, denying its virtue or its efficacy, devoted itself to the destruction of what it had created and what had been, in solemn fact, one of its most potent agencies of operation. And then followed, also for the first time in history, that omnious thing, the extinction of all art, of every kind whatever, as an attribute of human life, as an heritage of civilization. Indeed, what actually ensued was worse even than extinction: it was the substitution, first, of something with little beauty and with no art at all, in place of the perfect beauty man already had perfectly made manifest: then in the wild yet deliberate beating down and utter destruction of these dumb memorials of a great material and spiritual past, and finally in the setting up for the worship of degenerate society of the brazen images of ugliness. A stranger and more omnious thing than this history has hardly recorded. We have seen, and

many times, the perishing of great civilizations: the flowering of art during some epoch of splendid development, and its slow dissolution after that epoch had yielded to the law of the world, which is the law of degeneration, in opposition to the law of the spirit which is the law of regeneration and development. We have seen the exquisite art of Greece go down in the wake of Greek civilization, while the art of Rome that followed on was immeasurably less noble and complete. In its turn we have beheld the fall of Rome and the coming of the Dark Ages, with even here, at the height of such culture as came during a barbarian cycle, art that was art still, though less admirable even than that which developed under "the drums and tramplings of three conquests." Then at last this also was gone with the dying of the "false dawn" of Carolingian civilization, and night fell again, deeper than ever before; night that was to be dispelled for centuries, a little later, when the mingling of northern blood with the great life-current of a regenerated monasticism was to make possible the first great triumph of Christian civilization.

Time upon time it has seemed that art has been lost, but even in the deepest depths it has struggled for light, and and never once has it been false to its own nature. There might be little, and that little poor, but its impulse was always right, until that great world-drama, (the three acts of which we call the Renaissance, the Reformation and the Revolution,) took possession of the stage, and since then the tale has been different. The Renaissance by its false doctrine of the sufficiency of the intellect, set up a scholastic and artificial theory of the nature of beauty and the function of art: the Reformation by its substitution of a manufactured religion for that of God's Revelation, dried up the springs of spiritual energy which are the source of the art-impulse; the Revolution shook the very foundations of religious society and established economic conditions in which art could no longer endure: while all these cataclysms, as a by-product of their activity, annihilated a good half of the monuments of past generations, and denied the virtue of the poor remainder they did not destroy.

It was the greatest break-down in history and the results were commensurate with the cause. Art was gone, for the first time in history, and with the opening of the nineteenth century, not only was the world more empty than ever before, but there were false gods in every shrine, hideous idols of the worship of ugliness and lies. Here and there was a voice crying in the wilderness, but when it became audible over the din of an uncouth Saturnalia, it was the voice of a painter, a poet, or a musician: sculpture and architect had "none so mean to do them reverence."

And now the wheel has come full turn, and everywhere is a feverish effort at artistic restoration. We are ashamed and we seek for the wherewithal to cover our aesthetic nakedness: more than this, the old virus is working itself out: the fruits of the Renaissance, Reformation and Revolution have been eaten, the good is by way of being assimilated, the evil rejected, and the gray dawn of a new day lightens on the hills. In spite of the curial ineptitudes of Rome, the invincible Erastianism of the East, the uncertainties of our own estate: in spite of the momentary triumph of atheism and anarchy in France, the outbreak of unearthly heresies and superstitions in Russia and New England, and the apparent victory of secularism in education: in spite of ethical, political, industrial and economic disorder, the doom of the post-Renaissance era is sealed and in the midst of all our uncertainties one thing is gloriously certain and that is that a new epoch is dawning when religion will once more achieve its due supremacy over man and nations, the Catholic faith regain its beneficent dominion over the souls that God made in His own Image.

It is this conviction, whether avowed or hidden, whether conscious or latent, that lies at the base of the great turning of religion to art once more in these latest days. Not the desire of emulation, not the hunger for refinements of culture, but the dawning consciousness that each one of the arts is by right a paladin of the new crusade, that they are all by the nature given them by God, soldiers of the cross, and that their hearts and their swords are not lightly to be despised in the new winning of the world to Christ.

Michelet has somewhere said that "history is only a series of resurrections" and this is what the Church is doing today—returning to the old and tried methods of the past when the builder and painter and carver, the musician and poet and maker of liturgies marched side by side with the prophet and monk and missionary into the strongholds of barbarism and infidelity, putting into visible and audible form the faith they practiced and preached.

No other course was possible: since beauty is the revelation of all that lies beyond the horizon of our finite vision, art, which is beauty organized and made operative, becomes the great language of the soul, and therefore it is crushed, mutilated, impotent, when it remains in bondage to material things, while without it religion is shorn of one of her greatest agencies of self-expression and of influence. This is the meaning of the wonderful revival of religious art of every kind that began simultaneously with the spiritual upheaval of the Oxford movement and has kept pace, step by step, with the growing consciousness of her Catholic heritage which, for now three quarters of a century, has penetrated the Church of the English speaking race. This is the meaning of the new life in religious painting and sculpture; in glass making and metal working and embroidery: in architecture, music and ceremonial. We look, sometimes with amusement, sometimes with horror, on the ecclesiastical fabrics of the early nineteenth century,on the barren and hideous forms,the apologetic music, the thin and enervated ceremonial. Now we, and not we alone,but all Protestantism with us, are building churches as near in spirit and in form to those of the great Middle Ages as the somewhat limited capacities of our architects will permit: we demand the glass of Chartres and York, the sculptures of Amiens and Wells, the gold and silver and brass and iron of Hildesheim and Venice and Dalmatia, the pictures of Umbria, the music of Milan, the vestments of the treasuries of Spain. Daily our ceremonial grows richer and more beautiful and its widening ring takes in, one after another, men and places that but a few years ago were staunch defenders, if not of Calvinistic theology, at least of Calvinistic art. Even the old shibboleth of "Romanizing, Romanizing" is heard no more, for its ab-

surdity is recognized, and the basic impulse of religious art is seen to be other than a preliminary symptom of disaffection. It is not because we want something that Rome alone has got, but because at last we know we have it also, the thing itself, that we return to our sister, Beauty, and call upon her once again to cry to all the manifold products of God's Hands, "O all ye works of the Lord, bless ye the Lord, praise Him and magnify Him forever."

The theological peculiarities of Geneva and Edinburgh can adequately be communicated by the spoken and unadorned word: the marvellous mysteries of the Catholic faith breathe themselves into the spiritual consciousness through the mediumship of art.

To every movement, then, towards the restoration of diplomatic relations between religion and art, the Church must give her earnest support. Everywhere the artist and the craftsman is looking wistfully toward the old-time mistress of his art. Usually he has lost his faith, and he is not wholly to blame for it, but in his art lies the possibility of his conversion, or at least the assurance that, accepted, it will be easier for those that follow to regain their faith, or hold it whole and intact. To all the workers in all the arts the Church must now go, saying, "We made you, we forsook you, we are sorry, and now we need you again: give us of your best that we may offer it on the altar of God."

"The best." Here, perhaps, lies the kernel of it all. For centuries we have taken the worst, and as little of that as possible, now we take anything that comes along, not from perversity but from lack of knowledge, and from a certain innocent trustfulness that takes a man—and particularly an artist,—at his own valuation, or at least at the valuation placed upon him by some person or thing in which we stand in awe. Late Italian mass music and decadent ceremonial; plausible and loudly heralded stained glass of barbaric splendour: commercial products in metal and wood-work, saccharine statues—sometimes of plaster—of the type dear to the heart of the Latin "parrocchio," imitation Gothic architecture—also sometimes of plaster, with a little harmless, necessary steel or iron encased within. We want the real thing, the real beauty, the real art, but the trouble is

we sometimes can be induced to accept a substitute, while sometimes also the best of us know too well what we like, and this is always dangerous.

The first battle has been won; the battle for beauty: we know now that this we must have; now let us establish the victory by winning the final battle for truth.

And this does not mean the easy victory over plaster and papier-maché, gold leaf and lacquer, imitation marble, steel covered with concrete, and all the other substitutes that are now so tempting to the eye hungry for beauty, and to the emaciated purse. It means the far more arduous battle for the fundamental truth of aesthetic ideals, for art that shall be significant, and vital with the breath of the great art of the past.

It is not the fault of the priest, or the building committee, or the altar society that here we so often fail; it is the fault, in great measure, of the artist; but I honestly believe he himself is only a victim of that most pernicious and devil-engendered principle of the present age, namely, "give the people what they want." Of course any society that acts on that basis has its ending in the pit of perdition; but this we do not see with perfect clarity, and so the artist prostitutes his God-given art to the false ideal of what is demanded of him. He is wrong: no one nowadays wants anything but the best in art—which is one of the most encouraging signs in a dubious day, but this demand is not always couched in unmistakable terms. Let it be specific, make it clear that you look on the artist as a minister in minor orders, and that on him alone rests the obligation to make his work, in however small a degree, a revelation of spiritual truth, and I do not think he will fail you.

I do not mean that as yet any artist can safely be given his head; least of all the architect. Art is still in bondage to that spirit of the Renaissance-Reformation-Revolution the Church has now freed herself from to so surprising a degree; but I *do* mean that the time has come when a principle only may safely be enunciated, the details being left wholly to the artist. It is not so long ago that priests who had read Parker's Glossary, or some hand-book on Church

building, or had spent a summer in England, felt it their duty to instruct an architect as to the working out of his plans, even in some cases demanding that some church or other in England should be duplicated. Well, this was bad enough, but I dare say better than the terrible things that might have happened—and did happen for that matter—when the architect was permitted to give free rein to his fervid imagination. In any case, this time has gone, and in spite of the schools of architecture there are now many artists of every kind,—and particularly architects—who may safely be trusted to do honorable and competent work. Nevertheless, there is still one function that the priest, or, better still the Church, must perform, and that is the laying down of the fundamental law of all religious art.

What is this law? It is a very simple one, viz., that religious art must express, not the predilections of one man, or the arbitrary theories of a school, but the Church herself, in other words, a divine institution unchangeable in essentials, infinitely adaptable in everything else. And this means that whatever is done must be faithful first of all to th universal laws of Christian art, then that it must preserve an unbroken continuity with the art of our own blood and race, and finally that it must declare itself of our own time as to the accidents of its expression.

Several principles develop from this: under the first heading we are forced back five centuries to the time when Christian art came to an end: across the desert wastes of Protestantism and the opulent gardens of neo-paganism, back to the Middle Ages, when the living stream that had refreshed a thirsty land from before the days of Hellas and Byzantium, disappeared below the surface into some subterranean channel wherefrom comes now only the murmur of troubled waters impatient for release. So far as the art expression of religion is concerned, nothing has happened since the fall of Constantinople in which we need display any particular interest. Back to medievalism we must go, and begin again.

And as to continuity, that indispensable succession that alone ensures the vitality of art while it parallels that apostolical succession which alone ensures the Divine vitality of

the Catholic Church, it means that we are not at liberty to pick and choose amongst the tentative styles of a crescent Christianity, but that we must return to the one style our forefathers at last created for the full expression of their blood and faith. Lombard we may like, or Byzantine, or Norman, or Romanesque, but they are not for us, for they were stepping stones only, not accomplished facts. Those that were of the South or the East are of alien blood. Our Church and we ourselves are of the North, northern. We are of them that purged the world of a great paganism, dead, and infecting all Europe with the miasma of its corruption. Frank and Teuton, Norman and Burgundian, Kelt and Saxon and Dane are in blood and bone and our very flesh, and for the major part of what we are we owe an everlasting debt to this fierce blood of the Baltic shores tamed and turned into righteous courses by the monks of St. Benedict, St. Robert, St. Bernard and St. Norbert.

We forget it all, for a time, but we return at last, and as now perhaps the most significant thing in the development of our own moiety of the Church is the restoration of that monasticism which was the engendering fire of Christian mediaelvalism, so by inevitable analogy we return to the art that blossomed in the gardens they made in the wilderness, to the heritage of our name and race, the Gothic of France and England and of all our own north countries, washed by our own north seas.

Yet there is danger in this—the danger of archaeological dry-rot. We must begin somewhere, we no longer have within ourselves the power of artistic generation, and even if we had, if we could produce an art like that of Paris or Canterbury or York out of our own inner selves, we should lack the right, for we must above all things show that our religion stretches, without a break, through medievalism and the dark ages, to Calvary. Gothic architecture and Gothic art do this, for in them are gathered up and perfected all the tentative efforts of all Christendom; but if we stop there we deny the Faith for we know that in accordance with the promise of Christ He is with His Church even unto the end of the world and that through the abiding presence of the Holy Spirit she is being led into all truth. The

Christian life is a life of progressive development; the life of the Church is no other; and little by little new aspects of old wonders are opened before our eyes. Therefore our art must content itself with no finalities; it must grow ever and onward, from the highest point thus far it has reached, the mountain summit of mediaevalism from whose cloud-encircled top dim visions already unroll of still loftier summits, accessible at last, once we forsake the mistaken path that long ago opened out broad and inviting, only to disappear in the morass of artificial paganism. And so our new art, re-founded on the old, must be mobile, adaptable, sensitive to all righteous influences, repellant of all that are evil: not a simulacrum, but a living thing.

Is this too much to ask? Greater has been before and with faith we may move mountains.

The part that art is to play in the rebuilding of a new civilization is hardly to be estimated in words, and of all the arts the one that is destined to do the greatest work is architecture. Why this is so, I confess I do not know, but so it has been in the past. There is some strange quality in architecture that makes its spiritual efficiency dominant over the other arts. Music is more poignant, painting more human in its appeal, while each art in its turn exerts some special influence beyond the province of the others. Architecture binds them in one, harmonizing, controlling, directing them, and lifting them up in a great structural Te Deum.

A perfect church, within whose walls is passing the ordered pageantry unnumbered generations have built up in beauty and through the seven arts to do honour and reverence to the Creator and Redeemer of the world, there present in the Holy Sacrament of the Altar, is the greatest work of man. Into it enters every art raised now to the highest point of achievement, and as architecture, painting and sculpture assemble for the building of the tabernacle itself, so do music, poetry, the drama and ceremonial gather into another great work of art, an *opus Dei*, that prefigures the infinite wonder of Heaven itself.

And we threw it all away, once, in our blindness of heart and contempt of God's word and commandment: blowing up the matchless fabrics with gunpowder: beating out

the jewelled windows and shattering with hammer and axe the fretted altars and shrines and tombs and chiselled images of saints and martyrs, even the Crucifix itself, the sign of our Redemption: filching the jewels from vestments and sacred vessels, casting consecrated gold and silver into the melting pot, turning copes and chasubles into bed hangings, and altar cloths into chair cushions, leaving the few churches we did not destroy barren, empty, desolated.

Now we are doing what we can by way of amendment. We are handicapped by the deeds of our fathers, and by their consequences, but the restoration must be accomplished, however arduous the effort.

And the reward is worthy the effort. Create in imagination the figure of what may be again: cathedrals like Paris and Chartres and Gloucester and Exeter: sculptures like the marshalled saints of Amiens and Wells, pictures and altar pieces like those of Giotto and Fra Angelico: windows that rival Bourges and York: the beating of sublime Gregorian chants like the echo of heavenly harmonies: and ceremonial that absorbs half of the regenerated arts, composing them into an *opus Dei* that is the perfection of all that man can do to honour in material and sensible form the central mystery of the Catholic Faith.

Once more at the hand of man all the works of the Lord shall praise Him and magnify Him forever, and from every cathedral or monastery or parish church shall go out the vast, subtle, insistent missionary influence of art, again restored to her due place as the handmaid of religion; breaking down that pride of intellect that will not yield to intellectual attack; winning souls hungry but defiant; dissolving the barriers that man in his insolence has reared to make of no avail the prayer of Christ that all His children might be made one: manifesting to the world the Absolute Truth, the Absolute Beauty, that are the Revelation of God.

Architecture, with all the arts, is the God-given language or religion. It has been too long in bondage to the world: let it now serve God again through the Holy Catholic Church.

Address.

NOTE—Mr. Lamb was appointed to write a paper, but spoke from brief notes.

MR. CHAS. R. LAMB, NEW YORK.

Bishop Nelson: In my position as honorary and occasional chairman I wish to be absolutely fair, and having introduced the preceding essayist as of Boston and New York, I therefore take pleasure in introducing to you Mr. Charles R. Lamb, of New York and Boston. (Laughter and applause.)

Mr. Lamb: Mr. Chairman, Ladies and Gentlemen: I am going to repudiate the last half of that flattering introduction. A man born in the city of New York, and tracing his ancestors on his mother's side back to the earliest Dutch settlers, does not need to include Boston in his allegiance to prove his right to speak as an American interested in his country's welfare.

I am not about to follow my predecessor with a carefully prepared paper, but I *will* make the confession that I *had* prepared such a paper in which I had tried to escape the horns of the dilemma that confronts both him and myself in the criticism of the two speakers who are to follow. That is in the clerical ideas and the professional ideas of Architecture as an "Expression of Religion."

The argument from the eloquent tongue of the Rector of St. Thomas's Church of New York City, and of the former Professor of Architecture at Cornell University, Mr. Trowbridge, may illustrate this:.....

My business relations called me recently into the Northwest, and I have just returned from about a week's trip of seeing the kinds of architecture provided for all forms of religion,—with the result that I am so mentally depressed that I have come here to be braced up, and to place upon your shoulders and the shoulders of the members of the Church Congress a feeling of responsibility on your part collectively and individually to improve the conditions of Church Architecture in this, our country.

If the proverbial man from Mars should arrive on this planet and go over the trip from which I have just returned, he would probably have to say to himself, "Well; they have all kinds of architecture, and they certainly have all kinds of religion. I haven't time to study and examine all the kinds of religion they have, but if I am to carry away an impression of their religion from their architecture, it must be most fearfully and wonderfully made." Our own Church, while probably giving us the best examples of architecture as an expression of religion, is not necessarily without fault, but our friends of other communions are even farther behind, —I mean those that are the standard recognized forms,— while those of the new faiths are distinctly the worst of all. From the so-called new religions I can find no new art or architecture as an expression of religion. So I have come back from my journey to take up my argument with you as assigned on the subject along basic lines of the great principles that Mr. Cram has mentioned. The word Architecture as given to us to speak about is too vague, too all-inclusive, and yet does include all the arts. But I differ from him probably in that to my mind I am not extending the argument so as to include music and other forms of expression, but will try and hold my thesis to the three factors which you understand as architecture, painting and sculpture.

If I had read a prepared paper I would naturally have given your examples of religious architecture which would represent for each nationality what it considers an adequate presentation of its religious thought. But for the moment my argument shall be upon the lines of our responsibility, of what we are to do for our day and generation in the expression of religious thought in architectual forms. It is, of course, a trite saying that art is the handmaiden of religion, but primarily you have to have a religion for art to be the handmaiden of. We start and must start from fundamental principles.

To simplify the argument in your minds, pray consider for a moment why you have a Church at all. In good weather you can have your service out of doors. Primarily, your church, starting from the basic proposition, is nothing more nor less than an attempt to house your service from

the inclemencies of the weather, and then to protect that part of your service around which you centralize your thoughts of the highest conceptions in your expression of religious form. So from the simple elevated canopy on four poles which is carried often in procession when the priest moves forward with the Host in the pyx to the highest achievements of architecture the noblest cathedral you have ever seen; and one is the outcome of the other.

If that be true, let us see where we start from, you and I, if we have a church to build and are made members of a building committee, and with the rector of the church, have to wrestle with the problem. How should we approach our argument—how should we move to secure a building which, when completed, will honestly personify the text given your speakers this morning ?

So that you may understand my personal point of view, I shift the argument for the moment to an individual piece of work that I am approaching—not a church. In the peculiar drama of professional opportunities a court building and prison has been assigned me to design. The old court and prison are considered unsanitary and must be removed I have attempted to approach my problem from the inside outward; I have had my arguments and discussions with the bench of judges, I have discussed conditions with the turnkeys, the prison wardens, and I have consulted with the charity workers and those who try to reform the criminal classes, and I have at last approached the Prison Association which meets in the city of Albany with my perfected plans.

I have found that for my own safety and satisfaction I had to take the argument from what happened in the courts and in the prisons and work it out logically. Visiting both court and prison I found that the "Black Marias" came down with the prisoners in the public view, and those arrested, who not yet condemned were made a public spectacle of in the streets and flouted even while the law says that until condemned each and every one is innocent. The judges arrive by the same entrance and are hustled, going in and out, as they pass policemen and prisoners, lawyers and public. There was a general mix-up between the judi-

cial side of the law's administration, the public's presence which is essential to see that the law is administered justly and honestly, and the individual, whom for the time being the community has put its hand on and said "We want to know if you are an honest man or woman."

I found that the separation of male and female was badly arranged, that all kinds of inconveniences of ventilation, sanitation and lighting are present in the existing building.

I then took a scheme and worked it out along these lines; (1.)—A man or woman, when arrested, is not necessarily a criminal, and therefore should be protected from criticism and inspection until brought before the judge. The "Black Maria" will therefore, in the new building, go into a covered drive-way; the prisoners, descending, will be taken into private rooms for private examination, and the prisoner will arrive at the bar entirely free from examination by the public; so, if declared innocent, he may walk out without the contaminating effect of the gaze of a mob of morbid curiosity seekers. (2.)—The judges, in turn, will arrive by a separate entrance, going to their private rooms to don their robes of office, and will not appear before the public until properly robed. The stenographers will be seated between the judge and the witnesses, and the witness so placed that his answers will not necessarily be heard by the public, but only by the judge. The public will be separated from the court officials by a barrier beyond which they must not move. The bench allotted to the judges will not be, as today, in a blinding glare but will be properly lighted; and thus the service of the state in the cause of justice will be conducted safely, adequately and sanely.

The prison cells will be in the upper building, near the sunshine; not in the cellar, as at present; while on the roof, will be an open recreation space out of doors, at one end of which will extend a pulpit so that the services on Sunday may be out in God's sunshine. I am trying to think of that building not as a building that will crush down the individual, even if he has slipped backwards, but that will become a chance of hope to him, a place in which he will have opportunity for better things.

My prison has not yet been built, but, frankly, if we are on that building committee, of which I hope you and I, why can we not approach the idea of building our church in the same way. What is the church for ? For the service. What is the service for? For you and me to participate in. Think for a moment how many churches you have seen in which you are not a participant in the service. The pew to which you are assigned may be in a transept, and you hear something, a confused sound, but you are not a part of this service. Maybe your seat is near a radiator, the heat is stifling and you nod in your corner of the pew. Again the lights are so arranged that half the time they tire your eyes, and once more you are not a part of the service. It is a trite joke to speak about the proverbially soporific character of the sermon, and we all nod. How many of the clergy realize that it may be because of a bright light before our eyes—because of this physical fact, and not because of any lack of spiritual or intellectual appreciation ?

All of these are details that go to make the completed building successful or unsuccessful. The windows, if too low in the chancel, and too bright in color, irritate the eye, and once more the mind is disturbed—again you are not in the service. If the elevation of your choir is too high, your altar falls too low in the view, and your choir becomes the important part of the service, and your clergy within the rail, in the really important part of the service, are hidden. Do we have to reach, you and I, Bayrenth, to listen to a great opera by the master to learn the lesson why he suppressed his orchestra (out of sight, but not out of hearing) to learn at least one lesson, that the choir should be low and not important in view, and that the service beyond should be the focus. It needs no argument as to how many steps. If you want your service to be the important part you must elevate your altar and lower your choir, to bring into the focus of your picture the part that you wish to emphasize, not as in one church that I know in which at certain times the music master steps into the middle of the chancel and swings his hands and arms as conductor of the music. The altar is behind him; you don't see it—you don't see anything but the music master swinging his arms, and you see it to the

detriment of the Church service for the worshippers. The argument needs no development you see. If you approach the working of your plan of a church from the *inside out,* you will then find that you have to develop the plan of your church primarily, of course, with relation to the congregation you have or expect to have, and to develop your chancel or choir to agree with the arrangements of your plan. I am not asking whether you shall take a Gothic, a classic or a Romanesque form to give detailed expression to the thought of religious ideas, knowing full well that the outside of your building will be expressed satisfactorily if your plan is well made.

Now, to close, it is simple, it is a question of that responsibility that you and I have as Churchmen, and that responsibility probably can be best expressed by reading the form in which one architect received his commissions to build a great cathedral, and in reading this, I want you to remember that I am speaking of a commonwealth of less than twelve thousand inhabitants, who gave the commission in these words:

"Since the highest mark of prudence in a people of noble orgin, is to proceed in the management of their affairs so that their magnanimity and wisdom may be evinced in their outward acts, we order Arnolfo, head master of our commune, to make a design for the reparation of Santa Reparata, in a style of magnificence which neither the industry nor the power of man can surpass, that it may harmonize with the opinion of many wise persons in this city and state, who think that *this commune* should NOT engage in any enterprise, unless its intentions be to make the result correspond with that noblest sort of heart which is composed of the united will of many citizens."

So spake Florence over six hundred years ago, "the united will of many citizens." You and I of the laity and the clergy, hand in hand, may make for this country an architecture of which we all may well be proud, and that will require no label to say that there are religious buildings. The building will be the outward expression of the religious thought of the people who occupy it, and as for this

outward expression there will be no apologies to make. It will indeed be in full and honest truth Religious Architecture. (Applause.)

Bishop Nelson: The speaker has our sympathy and thanks; sympathy for his recent experience, and thanks for his excellent address. His experience in his trip reminds me of a church building that was described as a combination of Gothic and colonial architecture, and of the house whose decorations were aptly said to be a blending of Pullman Palace Car and North German Lloyd. (Laughter.)

Address.

MR. ALEX. B. TROWBRIDGE, NEW YORK.

Mr. Chairman, Ladies and Gentlemen:

I have wondered if the committee who devised this morning's program had any idea how difficult a task they were setting for us. I doubt it. Speaking only for myself, I have found it necessary to give it a great deal of study. I have tried tactfully to lead up to the subject of architectural expression while in ordinary daily conversation. I have searched libraries, and finally in my despair, when I found that no one else could give me even a grain of help, I felt like the small boy in school who, when the teacher asked him why he scratched his head replied, "Because there aint anybody else who knows the place that itches." (Laughter.) In my extremity I even thought of burglary upon my friend, Mr. Cram, knowing that surely in his office I would find inspiration for my theme. Before it was too late I remembered my ten Commandments and as I was scheduled to appear before a Church Congress my burglarizing scheme seemed inappropriate and I had to give it up.

I would like to have you take a short trip with me to Egypt and to European countries in order to determine, if possible, what kind of an impression the stately religious architecture of antiquity made upon the people of those times. To be typically American we will do those coun-

tries in about five minutes. We must try to place ourselves in the attitude of the ancient Egyptians, remembering that the masses were uneducated, that the ruling classes only, were sufficiently informed to take an intellectual interest in buildings and that the Church and the State were one. This attitude will help us to appreciate the degree of success with which the common people were impressed, awed or inspired by the great monuments which were made possible through the wealth, the power and the imagination of the ruling classes. We do not know the motive which controlled the temple builders; whether they tried consciously to express religion or something else, or whether the monuments that remain are merely an expression or illustration of the tremendous power possessed by kings. The latter opinion seems the more reasonable. But setting aside, for the moment, any suggestion that the resulting structures were consciously built, we have as food for thought the overpowering effect which those great columns produced upon the emotional, superstitious minds of the masses. The construction was so simple as to preclude any suggestion of false effects. Truth allied to simplicity was before the eyes of all; and the lesson that was taught must have been effective as a means of indicating the greatness and the strength of their God. The earliest temples were built of wood; a fact which is attested by the forms of many of the stone structural members. As the kings grew in power and wealth they felt the need of building permanent structures in enduring materials. They chose huge blocks of granite and put them together in the simple beam and post construction. This manner of building determined the spacing columns and prevented the use of stone as a covering over large spaces. Thus we are bound to recognize that the effect which they produced was due more to structural limitations than to a real intention on their part to express grandeur or nobility. We are equally bound to appreciate how the natives were awed by the stupendous size of the architectural forms, the mysterious decorations and the element of perpetuity the buildings must have shown. It seems, therefore, that religion was expressed in the architecture of Egypt, no matter what

the impulse may have been, though majesty of proportion, beauty of color, and mysticism of decoration and inscription all allied to an effect of eternal stability.

In Greece the impulse which governed the character of the architecture was intellectual and spiritual. The Greeks felt that their gods were appropriately housed only in structures that expressed beauty of proportion and line, subtle refinement in detail and an exquisite care in the most minute portion of the work. They were like the Egyptians in that they expressed, as nearly as possible, the quality of eternal stability, though again we must admit that this was doubtless due to structural limitations. Had they possessed a knowledge of the arch, the vault, and the dome, they would have surpassed the efforts of all times in their buildings. The lesson we learn from the Greeks is that the perfection of their buildings was due to the employment of the greatest artists and artisans of the time. Their aesthetic standards were high, as indeed they had to be, in order that the highly educated, extremely critical populace would be impressed and inspired. What was awe inspiring to the Egyptians was only interesting to the Greeks.

In the great monuments of the middle ages we have an entirely different, a more complicated condition for study. The majestic and lofty proportions and the beauty of light, shade and color are all enough to profoundly affect the intellectual element in any age. On the other hand we find grotesque statues, distorted and hideous animals, crude floral forms and other kinds of ornamental carving which plainly show how low was the public taste at the time and how limited they were in high class artisans. Here again we feel that religion was expressed successfully and through a religious impulse, though it is not sufficient for the type of human beings living today. The men of today, broadly speaking, look at the great cathedrals of Europe exactly as they would inspect rare exhibits in museums. Those who are more imaginative than others are thrilled as they picture the civilization of the middle ages and comprehend the fervor and enthusiasm that made these masterpieces possible. But most of us make comparisons. We argue against that cathedral

and for this one and are more concerned with technical features than with an unreasoning, emotional faith induced by the majesty or beauty of the cathedrals.

As we pass to a study of the Renaissance we find a different condition. The great revival of learning, the increase in general knowledge and the free borrowing and lending of master craftsmen and noted artists from one country to another gave to the average citizen of the day a critical faculty. The people of the Renaissance were not to be influenced by mere bigness of proportion, by mere beauty of line, or by loftiness and ingenuity of masonry construction, but they needed all of these elements. The result was the development of Michael Angelo, Leonardo da Vinci, Raphael, Titian and a host of others. If the architects of those days were not painters and sculptors they were at least broadly trained in the sister arts and were judges of the best work. How then was religion expressed in the Renaissance times? By means of buildings, paintings, and sculpture executed by some of the greatest men who ever lived. Their work was far enough above the heads of the people to disarm them in any desire to be critical. The people were carried away and uplifted in spite of themselves.

How then are we to express religion in our modern churches? Frankly, have we any Michael Angelos today? I fear not. Had Michael Angelo lived today he would have been a Captain of Industry, an empire builder. He would have developed along the line of greatest opportunity. Today many church architects know more about soil pipes than about sculpture and painting and many a church committee has chosen an architect because they have learned through quiet channels that he is willing to donate a large portion of his commission as a contribution to the building fund. When an architect today commences the study of a church problem he does not ask himself as La Fontaine's sculptor did, as he gazed at his block of marble, "Is this to be a God, a table or a lavatory," but instead he asks, shall my church be Gothic, Romanesque or Renaissance and in which particular subdivision of this classification shall I search for material. We seem to prefer to express architecture rather than religion. The attitude of the public is critical and

sophisticated. The average layman has definite ideas as to what he does not like and very few ideals to aid him to state what he does like. The architects are trained to bring logic to the solution of all problems while too little stress is laid upon the need of developing architects who have a special leaning toward church work. One of our difficulties is the very general and genuine love of things that are old. We like old furniture, old china, old art. We like old churches and many of us have copied them. In Millet's celebrated picture of the two peasants with reverently bowed heads, how incongruous it would have seemed had the painter introduced in the background the spire of a modern church instead of the quaint little moss covered, time worn spire which holds the angelus bells. Again, would we find Notre Dame de Paris as attractive if it were to be built today of Indiana lime stone, in the spick and span condition usually shown by a modern building?

We love the tinge of color and tone that antiquity gives to a building. And so we copy to cater to a mistaken idea. A noted French architect has said that it is better to know the past without copying it, than to copy the past without knowing it. (Hear, Hear.) In one instance the past has been copied by one who knew it. One of our talented painters has studied the mural decorations in the Vatican and has painted the walls and ceiling in the library of the University Club of New York in the style, manner and color of the best of the Vatican work. He has reproduced the charm of tone and color harmony that exists today in the Vatican, depicting as faithfully as possible the faded effect of some of the colors. This may sound like affectation, but the result is beautiful and it may be permanent if the pigments of the modern artist are permanent in quality. Another difficulty that seems to operate against the architect in an effort to produce good work is the almost universal habit of imitating enduring materials through the use of plaster and burnt clay. Our structures are complex and it takes an expert to tell how they are put together. This is a long step from the honesty of Egyptian or Greek methods of construction. We are unable to express the eternal stability of antiquity and because our

steel frames are all hidden by fireproofing materials on one side and a skim coating of stone, bricks or marble on the other, we do not obtain the impression of truth.

Again, the attitude of the lay-mind is commercial. Churches are given to architects through competitions and many a sparkling drawing has covered a multitude of sins. The programs of church competitions, as a rule, are as dry and as uninspiring as the programs of ordinary secular competitions. The one element which all churches should express, a religious sentiment or feeling, is seldom if ever interjected into the wording of such a program. True, it is hoped and expected that, with the aid of some good decorator the church may in time be given the sacred quality which it needs, but the architect may be a heathen or a rank agnostic so far as the program is concerned. To illustrate my point I should like to give you my idea of what should be the dominating feature of a church program whether used in a competition or handed over to an architect specially chosen because of his fitness for the work. It would read somewhat as follows:

"In studying the proportions, the colors, and the construction of this church, the architect shall endeavor to express to the utmost of his ability, the majesty of God, the beauty of His love and the promise of eternal life." Add to this a few brief paragraphs governing the practical needs, such as, the seating, the subsidiary rooms, the methods of heating, and ventilating, etc., and you have all that is really needed for a church program. I can imagine some of my professional brothers receiving such a program in a spirit of levity. They would consider it mere "hot air." Yet I maintain that those who cannot sympathize with that point of view are not fitted, by temperament, to study church problems. (Applause.) I believe that temperament is a very much needed element in the makeup of a church architect. I do not mean that an architect with temperament should be an irresponsible persen who is all imagination and lacking in business methods. Perhaps I can best express my meaning by telling you of a friend of mine, a painter who had this quality. He was educated in American art schools but was not hurt by too much academic training. He has had a great

deal of sorrow and mental suffering and some years ago, when he was quite unknown, he thought of a great picture which he hoped to paint some day. A year or two ago a commission came to him to paint for a large church in Chicago a picture to stand behind the altar to cover a space seven feet wide and twelve feet high. To him was left the choice of subject and composition and he chose the one which had been in his mind all these years, a figure of Christ, larger than life size, with arms extended as if he were saying "Come unto me all ye that labor and are heavy laden and I will give you rest." The picture is naif, unacademic and simple. Painters who search through their academy rules before they commence the composition of a picture would perhaps find fault with it. But the sophisticated, traveled persons who saw this painting felt a choking sensation in the throat. They were carried beyond the narrow field of criticism by something which the painter had created which is absent from many of the works of the most famous artists. Here was where a spiritual temperament was the unconscious aid to the artist in the development of a great work.

I regret that the time remaining is not long enough to enable me to say all that I had hoped to say. I must omit a large section of my address and pass on to a reference to the future of Church architecture in America. I do not expect architectural progress to be shown in the smaller cities and towns. Where real estate is still available at moderate price there will be a chance to acquire enough land for church, parish house, rectory, etc., all in separate buildings and designed in the styles of history. But in cities of the largest sizes where great problems are yet to be solved in connection with the relation of the churches to the masses we shall find that the changing church life will affect the church plan and exterior. We cannot ignore, if we would, the immense influence the activities of one denomination may have on all the others, and whether or not we approve of Christian Science, the Emmanuel movement or any of the forms of new thought or of institutional Church work we must recognize that the tendency is toward Church union and that this tendency will surely affect church architecture. The great changes will be brought about in the congested

districts. Down in the heart of the East side in New York City we shall see some day a great building which will fulfil the function of a place of worship, but will at the same time be of great practical service. Such a building, placed amidst the squalor and distress of the tenement district cannot, must not, be costly in its decorations. By the nobility and grandeur of its proportions will it express the majesty of God; by the simple beauty of its colors will it speak of the beauty of His love and by the frankness of its construction and the use of enduring materials will it stand for the eternal stability of the Christian faith and the promise of eternal life. The building will consist of two distinct features: Firstly, a great hall where ten thousand persons may gather under one roof to worship God and listen to uplifting addresses and inspiring music. Secondly, there shall be a colossal campanile, not like the usual church tower to house a group of bells but to be filled from the ground to its fiftieth floor with rooms devoted to human service. There shall be found hospital clinics, classes for all ages, libraries, training schools, Sunday-schools, Bible classes, clubs and all the helpful and efficient forms of service that now are found in all kinds of churches. The hall shall be called the "Hall of Hope" for in it shall hope and help be given to the thousands who live in the neighborhood, and the tower shall be known as the Tower of Strength, for all who shall come in response to the free invitation shall receive strength, not only for the daily problems of life but strength in their belief in the life to come. (Applause.)

Address.

THE. REV. ERNEST M. STIRES, D. D., NEW YORK CITY.

Bishop Nelson: About half a century ago there was a clergyman, rector of a church in New England, under whose administration the elder Upjohn produced a building which is still regarded as a fine type of early English architecture. But it lacks its tower. The rector strove with the people for many years to get them to complete the building according to the design, but owing either to inability or unwillingness that a spire should be placed upon the house where prayer

was wont to be made, the work was never completed. The rector told them they should erect a memorial tablet with these words: "These people began to build, but were not able to finish." That clergyman was the Rev. Dr. Morgan, who went from that parish to be rector of St. Thomas's, New York. The next speaker will be able, we all believe, to complete the work which he has undertaken and give to the American Church a worthy example of what a great parish church should be. I have great pleasure in introducing the Rev. Dr. Stires, rector of St. Thomas's, New York. (Applause.)

Dr. Stires: Mr. Chairman, Ladies and Gentlemen: After listening to a most adequate and masterly presentation of the theory and art of architecture and its infinite possibilities as applied to the erection of a House of God, and after hearing the last speaker declare that he faced the two horns of a dilemma, surely you realize that the man who now follows two great experts in architecture and art faces a dilemma with innumerable horns, and considers himself and his audience entitled to sympathy.

We must all be grateful to the two speakers who have preceded this morning for the clear note of encouragement struck by each. Doubtless in the suggestive poem of Kipling we are rightly told that all true artists must wait; that the deepest appreciation and reward will not come here—not until they go

> "Where only the Master shall praise us,
> And only the Master shall blame;
> And no one shall work for money,
> And no one shall work for fame.
> But each for the joy of working,
> And each in his separate star
> Shall paint the thing as he sees it,
> For the God of things as they are."

Nevertheless, your true artist longs for appreciation here, and will give the world his best work when he receives some measure of encouragement; and to be told on

such high authority that there is the beginning of a new and better day in which art is better understood and rewarded, is stimulating to us all.

Many centurys ago, Sir, there were three conspicuous external expressions of religion. One of these was the rise of the religious orders, in which multitudes of men and women took upon themselves the most stringent vows, abstaining from all ordinary earthly pleasures and comforts and giving themselves with rare devotion to the service of their fellowmen. The sick, the poor, the lonely, the forsaken, the ignorant, were ministered to with Christlike sympathy. Doubtless many members of these orders made mistakes, so history declares, but doubtless something like those orders without their mistakes must be revived in these modern times to meet the old needs which are not less, but greater today than ever.

Another expression of external religion is found in the great crusades. How pathetically impractical this seems and yet what a beautiful inspiration made them possible! Back of them all, characteristic of them all, was the most splendid devotion and self-sacrifice, and some great blessings came to the world and to mankind out of these apparently foolish undertakings.

There was another form in which religion expressed itself, though there were people in the old days who thought this form the extreme of folly. It was the building of great cathedrals—the offering to God of the best that man had to give, "for the house was not for man only, but for the Lord God." We often wonder that they were contented to toil so hard, and through a man's long life, to see only a little bit of the beautiful plan fulfilled. Generations would come and go, and yet through the centuries men were content to give themselves and their substance, strengthened by the vision of the far off day when the whole should be completed and offered unto God. Doubtless there were those in Jerusalem who deprecated the cost of the great temple—the pride of Israel,—and doubtless in the days when the most beautiful churches and cathedrals were built in the middle ages there were many who were harshly critical. A certain sort of objection did not begin with Judas, as it did not end

with him, that all this waste might have been prevented and the money given to the poor. Five years ago, a certain parish was so unfortunate as to lose its church building by fire. During these years it has labored with some degree of patience in the development of a worthy plan for the House of God, and realizing that it has rested upon it today a task which is inspiring, but which is difficult in view of the need of a large sum of money for the accomplishment of its great purpose. Nevertheless, Sir, this same parish has given to the poor and in all kinds of mission work during these last five years a sum of money larger than would have sufficed for the building of its church. (Applause.) I am quite ready to concede, Sir, that when the needs of the poor are insistent it is no time to spend money on building churches. (hear, hear;) "This ought ye to do, and not to leave the other undone." Surely God has given us the power to do both, and who will say that the doing of the one implies the neglect of the other?

In considering architecture as an expression of religion, it is altogether fitting to mention those eternal principles which are inherent in that form of architecture, the Gothic, which seems almost as inalienable a part of our heritage as our creed. Let us accept John Ruskin's declaration of these principles: sacrifice, truth, power, beauty, life, memory, obedience. Now, in words of our own, and in just a sentence or two for each, what do these principles, these elements, these spirits mean?

The principle of sacrifice must inhere in the true House of God. All around us great secular structures arise; beautiful public libraries are built, magnificent college buildings are erected; the intellect is highly honored. On every hand we behold great hostelries—the most wonderful hotels the world has ever seen, rivalling in height the tallest structures, and surpassing all in magnificence. In our residence districts are palaces, furnished with every luxury and excelling in costliness anything the world has ever known. Shall the temples of Mammon dominate every high place while the lowest and poorest spot is given to the House of the Lord? Man surely shows what he thinks of his God by the house

he builds for Him. Wherefore, sacrifice is a dominant note in that architecture which is a worthy expression of religion.

Then follows the principle of truth, which is characteristic of every Gothic structure. Each column, each arch, must be what it seems to be, and no room found for pretence. Truth must everywhere prevail.

Then power—like that which abides in God, seems to live in the Gothic church, and imparts itself to those who kneel within.

So, too, we feel the presence of beauty, like the beauty of Nature, infinite in her marvelous variety and perfect in her splendid unity.

And life—for the true Gothic structure has vitality, indeed, it seems almost to possess personality.

Memory, too, is a spirit which dwells in such architecture, recalling, first of all, Him in Whose name the great building was planned and erected. This men have done "in remembrance of Him." How blessed are the memories that dwell in an old and beautiful church, for here we find the very history of our religion and our architecture—the story of all the Christian centuries, and how infinitely more blessed do these memories become in the association of our dear ones and ourselves with such a House of God. Assuredly memory is a beautiful spirit, an abiding principle in true architecture.

Finally we observe the principle of obedience. Ruskin calls attention to the fact that every nation has a polity, a life and a religious faith. The stability of its polity depends upon obedience, its life depends for happiness upon obedience; its religious faith depends for its acceptance upon obedience; indeed, all creation depends for its maintenance upon obedience. It is not my part, Sir, in the presence of wise experts to say what are the limits of liberty or how far obedience to the well understood and well tested principles of the past must be maintained, and yet meet the most modern conditions. That it is possible—that it has been made possible, as set forth by one of the speakers this morning, is my profound conviction; and yet, how easily a dangerous liberty may become intolerable license was clearly revealed by the preceding speaker. After hearing the story of his

recent journey over this country I cannot help exclaiming once more: "O Liberty, what crimes are committed in thy name!"

How structures, embodying the well tested principles of the past, yet completely adapted to modern conditions, are to be planned and built, both the preceding speakers have indicated, but it was emphasized by the last speaker when he declared that before you can have true architecture you must have a true religion; and the building committee, as well as the rector and architect, and, in my judgment, the contractor, and the builder and the laborer as well, must have a true appreciation of the soul of the undertaking. When we get more of this spirit we will get architecture and art worthy the name.

Perhaps you recall the story of the stranger who entered a cathedral in Europe at the twilight hour, and found the great church deserted, except that in the high organ loft the old organist was heard playing. The stranger groped his way to the stairway, and mounting quietly, soon found his way to the side of the organist. The old man turned angrily and asked why he had dared to intrude. The stranger apologized, and commented on the surpassing sweetness of the instrument and the old man's music. He also asked if he might be allowed just for a moment to touch the keys of that wonderful instrument. With increasing anger, the organist refused, and declared that he permitted no one to touch his organ. Then he turned once more to the instrument and tried to play, but all the sweetness had departed. In a moment he turned impatiently again and found the stranger still standing there and still pleading to be permitted to touch the organ, if only for a moment. The organist was about to decline with even greater rage when something in the stranger's face seemed to move him. Most grudgingly, almost churlishly, he made room for the stranger, and declared: "Remember, it is only for a moment, for I permit no one to touch my beautiful organ." The stranger sat down, and immediately the great instrument began to breathe a prayer. Stronger and stronger it grew until it changed to a mighty anthem, rolling even to the throne of God. The old organist could contain himself

no longer. Springing forward, he cried to the stranger, "Your name, man, your name?" "My name?" said the stranger, "My name is Mendelssohn." "Ah," said the man, "and I was forbidding Mendelssohn to touch my organ!" There is a power which cannot come to us until we yield ourselves to the Creator of all harmony. He alone can strike that chord in us and evoke a psalm of life more beautiful than we have ever heard or dreamed. When we yield ourselves completely to the influence of the great Architect of the Universe, then we may plan and build in His name and for His people great churches whose architecture shall be worthy expressions of a true religion.

There remains but a moment in which to suggest the influence of such architecture and its eternal principles upon multitudes of worshippers. One of our own poets has uttered a cry which many a soul has echoed in the house of prayer:

"Build thee more stately mansions, O my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

So they who enter the House of God and worship there are affected by the principles which inspire a true architectural expression of religion, and are formed and moulded into living stones for the greater temple, "the House not made with hands, eternal in the Heavens." (Applause.)

Discussion.

THE REV. CHARLES HENRY BABCOCK, D. D., NEW YORK.

I am aware, Mr. Chairman, of my temerity in rising to speak to this subject in this presence; but as I am to some extent responsible for the subject, which Professor Trowbridge has found difficult to deal with, I think that, perhaps, I ought to share in some degree whatever difficulty may have arisen in consequence.

I am no expert in architecture, I am speaking simply as a man interested in churches and in churches in America. I am not speaking as a medievalist, or as a primitive man, but as a modern man living in these United States. We have not heard very much from the viewpoint of such this morning.

Our subject is architecture as an expression of religion, consequently religion is connected with our discussion. To begin with, religion is a natural instinct or attribute of man. It was in the human race from the beginning. It cannot be eradicated. You can no more divest man of his religious instinct than of his hands or his feet. Having thus religion as a part of himself man seeks to express it, because expression is the imperative mood of human nature. Now, expressions of religion, or of religious truth, are not all of one kind. There is dogmatic or doctrinal expression, also ritual or worshipful expression, and—to go no further—expression in buildings, or architectural expression. Confining ourselves to the Christian religion, we note various doctrinal expressions of the religious instinct which may be described as primitive or apostolic, sub-apostolic, medieval and modern. We have in the varying forms of Christian doctrine accepted and used during those periods of history, the results of the workings of the human mind, in the region of religion, *possible* and adequate to the abilities and needs of Christians in the periods referred to. There was an advance, or development, from the beginning, in the doctrinal expressions of Christianity and the results were adequate to the demands of the minds of men as they grew in Christian knowledge and experience. Now, in the matter of Church architecture,—as it seems to me, a mere layman in the subject—there was and there must have been and also must be, a similar proceeding. Church buildings are not what they once were, they have developed. No building is intrinsically religious, much less Christian. The earliest Christian churches were dwellings and other pagan buildings—they became Christian by adoption and by subsequent intention and use. There presently grew into use various and developing styles of Church architecture—the classic, the Byzantine, the Romanesque, and what not, but they were all by in-

tention expressions of religious instinct and fervor appropriate to the times and adequate to the needs of the people of particular ages and places. There was and there must be,—as I have said—development in this particular, as in doctrines. Now, the question which has occured to me, as I have listened here to the very able and interesting papers and speeches with which we have been favored, is this: Is the law of development to cease working? Is there any necessity laid upon us to always employ the classic, or the Norman or the Gothic in architecture to express religion as adequate and applicable to the present times and in our own land? Must we always go to medieval Europe to get a correct and satisfying expression of religious truth and religious life in architecture? Must we always build, when building correctly and in good taste, upon the lines of those expressions which are the great monuments of the middle ages? They are fittingly called monuments, by authorities, because they express, or are associated with, forms of theological truth which are, for the most part, dead. I yield to no man in admiration of the grace and soaring loveliness of the great Gothic Churches of old time; I love to wonder about them—impressed by their power and beauty; but do they express the modern idea, the American idea of religion and religious life in the vastness and rugged grandeur of our land? It seems to me that architecture has such an effect in religion, and that medieval architecture is so associated with medieval doctrine, that many of us are medieval in our forms of religious truth—the forms in which we express the never-changing truth of Christianity, and this fact, by association of ideas, must, I say, be due to a considerable extent to the influence of medieval architecture. I would like to inquire if we are ever to have an American religious architecture? There is plenty of genius amongst our American architects. Is it being employed in the construction of an American Church architecture which shall be modern, which shall symbolize religious truths held by modern people in forms which are adequate to our times? There enters into the life of a people the influence of all the material surroundings of their time,—the increase in knowledge of nature, the glory of the victories of science, even the physical characteristics of

mountains and of seashore, all go subtly into the formulation of the views which a given people take of human life and of conduct therein. This is true in religion and its expressions. Is its truth sufficiently appreciated? Are our geniuses in architecture working by day and dreaming by night of a modern style of Church architecture adequate to the needs of our time, which shall be known, not as classic, Byzantine, Norman, Romanesque or Gothic, but as *American,* —expressive of Christian truth as we hold it, and thus adequate and suited to us in our native land.

THE REV. WILLIAM HARMAN VAN ALLEN, S. T. D., BOSTON.

I have listened with the keenest delight to all that has been brought out by the preceding writer and the speakers, and I should have presumed nothing further upon your patience but that a question has been raised which seems to require an answer, the question whether we must have any expression in architecture of new conceptions of religious truth. I had the idea that Christianity was not to modify its deposit of the Faith once delivered to the saints. New religions! The one most to the fore in this land of liberty is Christian Science, an American product. It expresses itself in its architecture. I find myself gazing on its architecture with wondering awe, and befuddlement as to its meaning. When, on the other hand, I turn back to the historic expression of the Christian Faith in architecture, I find that certain great fundamental truths which it is the function of the Christian Church to transmit are set forth in the *living* monuments of the past more adequately, so I venture to submit, than it is possible for Christian Science or New Thought, or any other fancy religion to accomplish in word or in structure. I go to one of those ancient cathedrals where my knees, my heart and my brain all bend in adoration of the majesty of truth in stone. In choir, transepts and nave I see the cruciform shape which declares that the cross is the eternal symbol of the Christian Religion. What need have we to modify that? (Applause.) I see the spires that point heavenward, witnessing to truths that have to do with things transcendent, that have to do with God, who is above all

first. I see that the center of all is the altar, and I am reminded that Christianity is unchangeably a religion of sacrifical worship. What need have we for altering that? I see that the proclamation of the truth as it is in Jesus is made by images and pictures according to the decrees of the Seventh Œcumenical Council: "like as we have heard, so have we seen;" and I recognize that the Incarnation is once for all; and that our God is the God Who reveals Himself in the Word-made Flesh, dwelling among us. I see everywhere the ancient cathedrals signed with the sign of three. "Every three is holy," even the Greek philosopher dimly felt. I admire that perfection of the expression of truth which knows how to make the stones preach sermons on the adorable Trinity. Have we in America got beyond that? I went the other day to a Unitarian meeting-house where $800,000 has been spent in the vain endeavor to express a vague and shifting "liberalism," but the symbols there used would all be appropriate in a Christian church, are all Catholic symbols. Some one commenting on that fact, said, "What kind of symbols could there be for Unitarianism." I will tell you: a kind of semi-translucent glass through which blurred and indistinct outlines are seen. I submit that if there is a brochure to be published, helping however inadequately, towards "a new presentation in architecture" of the unchangeable Truth, and if we may parallel the language of architecture and the language of articulate speech, there is a new American tongue for it—I catch echoes of it every now and then in the theatres, on the streets, and in the columns of the newspapers. It likes me not. They call it slang. I don't mean to illustriate at the moment; but I fancy that if ever the Neologians should select us from loyalty to the best of the living past, whenever we tried to improve in their way by renouncing our position as the heirs of all the ages, we should find that whenever we strove to express ourselves, whatever medium we use, we should be driven to the deadliness of slang. I prefer the speech of Shakespeare to that of Hearst: the language of the living cathedrals to that of the Reverend Mary Baker Glover Eddy's tabernacles. And that, I take it, is the position of a Church that is historic.

It is quite true that we have a new country; but its freshness of eager youth is only as it teems with the life it has received. If we set ourselves to invent a fresh beginning of life, without regard to our inheritance of what has gone before, we start on a career which, in the region of art as in the region of theology, is foredoomed to shameful failure. (Applause.)

THURSDAY EVENING,

Fifth Topic.

THE FORMATIVE INFLUENCE OF DEMOCRACY UPON THE CHRISTIAN CHURCH.

Paper.

REV. WILLIAM HARMAN VAN ALLEN, S. T. D., L. H. D., BOSTON, MASS.

In undertaking to treat this rather puzzling theme, it is necessary to make clear the sense in which we use the words "Democracy" and "Christian Church," for without such definition, we may wander far afield. By "the Christian Church" I mean that visible and organic Brotherhood of Christ's disciples which Christ Himself established immutably upon the Rock of His own Godhead, into which all baptized persons, by virtue of their Baptism, are grafted, and which lives continuously throughout the ages because it abides steadfast in the Apostles' Doctrine and Fellowship, in the Breaking of the Bread, and in the Prayers. Established immutably by Christ, I say: that is endowed from the beginning with essential characteristics which can never be altered, though they may develop by a progressive unfolding. So, when we speak of "formative influences" as related to the Church, we must have in mind the non-essential features of her life and work,—the garments wherewith the Spouse clothes herself, the tools with which she works, the languages in which she expounds to all nations the One Evangel. To predicate of her such alteration as would impair or destroy any of those divinely bestowed essentials in obedience to influences external, whether of "the spirit of the age" or the will of her enemies, is to miss altogether the force of Christ's promise. What He did on Pentecost was well done: there is one Birthday and one only for His Church; and she abides the same now as then.

By Democracy, I mean that conception of human society which, recognizing mutual interdependence among men, so that they are veritably members one of another, desiderates

equality of opportunity, so that the common good may thereby be furthered. Monarchy, in theory, makes one the centre, and others the means to his ends. Aristocracy sets a class on high in the enjoyment of privilege, and subordinates the mass to that dominant fraction of the whole. But Democracy, as I see it, comprehends that all men are reciprocally means and ends in the common life, and that therefore "each for all and all for each" is the rule of healthy relationship. Observe, this is not tied up with any special form of civil government; nor does it mean a monotonous and intolerable uniformity of life or work or condition. But it rests upon the knowledge of Man's dignity as *Man*, apart from circumstances of any sort; and because men are equally partakers of Manhood, Democracy honours all men, even as the Holy Ghost by St. Peter ordains.

How, then, bring these two ideas together, the Christian Church and Democracy? Fundamentally, the Church is a Kingdom, with Christ for its King; and those are superficial thinkers who would have us suppose that her nature changes with the varied forms of civil administration which men set up. "A Church without a Bishop and a State without a King" is an epigram quite as absurd as if one should demand that because the arms of our Republic bear no crown we should rid ourselves of the crowns of our own republican heads. To suppose that the Church in America, say, should alter her own constitution and strive to reverse God's appointment of the devolution of authority from above, is Erastianism quite as odious as ever set Lutheran princes declaring autocratically, *Cujus regio ejus religio.*

But, guarding against that error, it is quite plain that in the whole region of non-essentials the Church must adapt herself to her environment, being acted upon by it even as she strives constantly to react for its betterment, to permeate it with her own spirit, to conform it to her own ideals. This appears clearly in her early days, when she took the civil divisions of the Empire as indicating the fields of ecclesiastical administration, the metropolis, the province, the Diocese, giving the primacy of honour to the Bishop of Rome, and the second place to the Bishop of Constantinople "be-

cause Constantinople is New Rome." In this whole region there are grave perils. Thus, the Eastern Church, eldest sister of the Catholic Household, dwelling for long in the immediate presence of the Imperial Majesty, leaned too heavily on the secular arm, and is even yet allied too closely with government—witness Russia and the Holy Governing Synod, or Constantinople and the intrigues with the Porte that have too often shadowed the Second Patriarchal Throne. In the West, by way of contrast, it was the Imperial Idea itself that the Church of Rome borrowed bodily, so that the successor of Linus and Cletus and Clement became also (as far as he could accomplish it) the successor of Augustus and Trajan, of Tiberius and Domitian. And the Church of England needs to beat her breast, confessing that aristocratical ideas borrowed from the dominant traditions of her own country have fettered her freedom even as they have made her too much the Church of a class, not of the people. (Perhaps we respectable, cultured, well-to-do, conservative, American Churchmen, should we look within, might find much matter for self-condemnation in the same region.)

If, however, this subject had been stated as "the Formative Influence of the Christian Church upon Democracy," it would have been easier to treat it. For Liberty, Equality, and Fraternity are not human inventions. He Who preached deliverance to the captives, at Whose coming the rough places are to be made smooth, the mighty deposed and the humble exalted, is also the Proclaimer and the Principle of Brotherhood; and the true Democratic Spirit, honouring all men, flows from Him Who is not *a* man, but MAN. The Kingdom of Heaven on earth is the Mother of Democracy; and the only manual of universal freedom is the Word of God.

Were there time, I should like to enlarge upon this great truth, that the Gospel is a Social and Democratic Gospel for the Nations of them that are saved, not for a few specially favoured in some religious caste, or for a mere collection of isolated individuals. The message is to God's People; and Christ is not the Second Abraham only, the Head of the Elect; He is the Second Adam far more truly, the Head of the Race.

But I forbear Scriptural comment, in order to marshal a few quotations from the Fathers of the Church, supporting my amendment of the assigned subject. It is the fashion among those who brag of modernity (forgetting that nothing is so out-of-date as yesterday's newspaper) to sneer at patristic study, as mere antiquarianism. But that is only because they do not know the Fathers, nor the nature of Christian Wisdom as a heritage, not merely a personal acquisition. It is the extraordinary appropriateness of these ancient utterances to our present problems which justifies their quotation here.

The Epistle of S. Barnabas says: "Thou shalt have all things in common with thy neighbour, and not call them thy private property; for if ye hold the imperishable things in common, how much more the perishable?"

Clemens of Alexandria writes: "To those who struggle for social precedence, Christ gives one simple word of command, 'Equality.' He bade them become as little children. Likewise the Apostle writes that in Christ no one is slave or free, Greek or Jew, for the new creation in Christ is non-competitive, non-covetous, and a just equality."

And again: "We must treat slaves as we do ourselves, for, if we would but see it, He is equally the God of the slaves and the free."

Justin Martyr, affirming that "What human law had been unable to accomplish, the Word came to do," adds: "If we really love our neighbour as ourselves, we will both work and pray to get him all the good things we get for ourselves."

Origen, whom I love especially, even for the enemies he has made, says: "As you can see in most of the Orthodox Churches, especially in the large towns, the leaders of God's people take no precedence; and they make no exception even for the most perfect disciples of Jesus."

St. Basil says: "The Word calls us to socialism, altruism, and realism, for man is a social and an interdependent animal."

St. Gregory Nazianzen is even more explicit: "Remember God's law, which is highest and first. He rains upon the just and upon sinners, and makes His sun to rise upon all alike. He has prepared the earth for all the dwellers upon

dry land; the air for winged things, and the waters for those whose life is there. He has given the necessaries of life to all jointly, without limit or stint, in common and richly, and has left no want unsupplied. He regards the natural equality of rank by an equality of gift, and displays the riches of His kindness. But men must needs get gold and silver, and all sorts of soft clothes, and useless shining stones, the symbols of war and rebellion and tyranny. With these they are stupidly elated, and shut up their mercy against their kindred in distress, and refuse to succour them even with necessities out of their own superfluity. What stupidity! Reflect that poverty and riches, freedom and slavery, and similarly named things, are later effects upon the race of men. They are the common diseases which have fallen upon our baseness and the symptoms of that. But in the beginning it was not so."

St. Ambrose of Milan fairly startles one: "The philosophers thought that justice might be defined as keeping public things for public purposes, and private ones for individual uses. This is quite unnatural; for Nature lavished all things for all in common. So likewise, God bade all things to be produced, that all should have common pasture, and the land should be a kind of property common to all men. Nature, then, produced common property: robbery made private property."

St. Augustine says: "Indeed that most glorious City of God, when she comes into her promised inheritance, will not have citizens who privately enjoy their separate possessions, for God will be all in all. And whosoever in this our pilgrimage faithfully and earnestly has longed for His Society, makes a practice of always preferring common things to private ones, seeking not his own, but the things which are Jesus Christ's" And further back, we gather from the Apologists that the great reason for the persecution of the Church was that it was a revolutionary leveller, breaking down the hierarchy of class and power. (These quotations are largely from Rev. C. L. Marson's "Social Teachings of the Early Fathers.")

But perhaps you will say: "This is far more than Democracy, it is flat Socialism." Well, the reproach (if reproach it be) falls upon the Fathers, not on those who quote them. But true Socialism may perhaps be fairly defined as Christian Democracy on its economic side; and that aspect would naturally be earlier considered than the political. It is plain that when our Lord's words concerning trust in riches were still vibrating in the air, His disciples would think of them more than of speculative matters like forms of government. I grant, of course, that the Church, like her Lord, never set forth an elaborate social programme, a code of reform, in any field. What she did was to declare universal principles which, once implanted and fructifying, brought about the reforms that were necessary to make the Christian life possible. Her attitude towards slavery illustrates that admirably, and the fruits were not slow to appear. Onesimus the runaway slave, Clement of Rome, the freedman whose name is written in the Lamb's Book of Life, bore witness to the coming of the end of slavery when Christian principles should triumph. And with equal certainty, all forms of tyranny are doomed, once we learn that "One is their Master, even Christ, and all we are brethren."

> "Thou with true liberty makest us free,
> Owning no Master, no King but Thee."

Historically, we note that the Œcuimenical councils were the first examples of representative assemblies on a large scale: and their influence, where men of all degrees met upon the common footing of their relation to Christ, and the Emperor was present only as a Son of the Church, not as its ruler, was far wider-reaching than their theological decisions. So, too, the first monasteries were communes, in an age which knew next to nothing of highly organized co-operation; and the elective principle applied to Bishoprics and Abbacies was a great step in advance, until royal and papal despotism wrought in reaction.

And there we came to the turning point which brings us back to the formulated theme. The Church is nineteen centuries old: and still Freedom and Equality and Brotherhood are, to millions who call themselves Christians, words

only. The vision of the Christian Commonwealth is *Kapnou skias onar,* the dream of the shadow of smoke, in the minds of multitudes; and those who work for the regeneration of society have too often said with bitter truth,

"Priest is the staff of King."

Why should this be? Has the Church changed her nature? God forbid! But the love of many has waxed cold: nay, whole sections within the Church have left their first Love altogether. There is an apostesy which, though not irremeable and final, has stifled the voice of the Teacher of men, has fettered her hands, has even blinded her eyes, nay, drugged her into stupor. And the Democratic spirit of the day comes like a new prophet of God sent to recalcitrant Israel, summoning her away from worship of the Golden Calf, away from false ideals of statesmanship, and power, and efficiency, back to the ancient citadel of the Catholic Church, wherein the poor have always the eternal Gospel preached to them.

It is not, as some men vainly talk, a question of diminishing clerical authority and magnifying lay influence. Rightly enough, in a Republic like our own, the old false prelatical conception of the Episcopate as a principality of pomp and state, sheltered in palaces and lording it over God's Heritage, has passed into oblivion, even as in other lands it is fading, though more slowly. Rightly, too, the priesthood of the laity is more emphasized than of old. They are not dumb, driven cattle: they co-operate in all that the Church does. Their "Amen at the Giving of Thanks" is part of the great Sacerdotal act which the Church daily performs before God, proclaiming His Name as great among all nations. And it is especially fitting that, on the financial side, the laymen should have an authority commensurate with their responsibility: I mean that the business affairs of the Church should be entrusted to them, leaving the clergy emancipated from the service of tables, whether of money-raising or money-changing.

But the root-evil lies far deeper. All around us are conditions as inconsistent with the principles of Christ as ever slavery was, or polygamy. Poverty and luxury: they

confront one another. Luxury ever more flaunting, vulgar, cruel, self-centred; poverty ever more anxious, dreadful, maddening, degrading. Three-fourths of modern business rests upon the taking of usury, which God's Word and God's Church in old time absolutely forbade. How can the myriads herded in the squalid slums of our cities, shut away from light and pure air and the good green fields, by the walls of foul tenement-houses, how can they realize that the Earth is the Lord's? What room for the Golden Rule in a society which glorifies competition? How can weak men be temperate when the saloon is the only open door that welcomes them gladly to its good-fellowship? What hope for chastity, when self-supporting girls must try to live on wages such as their rivals, living at home, can accept for pin-money? How convert men to righteousness, when the great rewards of the world's seeking go to successful unrighteousness? The picture is not too dark: we live in a little area of illumination, but we have only to step outside to find things worse than we could dream.

The elder Republicanism fancied that the securing of political rights would mend matters. Well, we have universal suffrage and universal education, and we read the Declaration of Independence on July 4th; but are social conditions improved thereby? We must go further: moral questions are involved; and there is no secure morality without religion. Yet the Church, here in America, is silent too often, while secular leaders are rousing men to a new crusade against all this monstrous hell-brood of social ills. O, I know we have settlements and guilds, and parish-houses and palliatives by the hundred; we give alms; we are not wilfully unloving. But to what avail unless we lay the axe to the root of the upas-tree? A priest, holy and beloved, in East London, told me last summer of marching under a banner, in the great procession of the unemployed, which bore the inscription: "To Hell with Your Charity." Garments and gold and silver given as charity, as a substitute for justice, are indeed cankered, polluted, accursed; and no alms-giving, however extended, can reclaim the alienated victims of injustice to their true Home within Salem's walls.

"Awake, awake, put on thy strength, O Zion." The spirit of true Democracy calls to the Church; God pity her, if her watchmen are asleep, or dumb dogs. Shall we leave the reconstruction of society to men who have not light from Heaven, to the end that we may be rich and increased with goods and think we want nothing? Our pewed and velvet-carpeted churches, where an exclusive congregation occupies private boxes and hears music and a sermon,—where are the poor in them? What fishermen and carpenters and tent-makers do we send to our Church Councils? What Door of Hope do we open for them that weep bitterly in the Valley of Achor? God show us the Truth, that we may know how to answer such questions.

The Church here is no longer affected monarchically; we have no aristocracy of birth, thanks be to Christ the Carpenter. But the far more terrible shadow of covetousness enthroned does rest upon our holy places; while *the people*, the Common People, "whom God loves so much; because He made so many of them," call upon us to help them. We all know how many are responding to that summons: consecrated rich men who know that the silver is God's and the gold is God's, and that they are only His stewards; consecrated poor men who embrace poverty as their Bride, that they may be nearer like their afflicted brethren, renouncing all hope of earthly treasures that they may have treasure laid up in Heaven; consecrated scholars, who devote their best thought to accomplishing the Will of the Incarnate Wisdom; honorable women, holy and beloved, who never weary in good works of self-sacrifice; Bishops who are worthy successors of the Church's first Chief Pastors, not in order and office only, but in loving humility and tender care for the weak and neglected sheep of their flock; Priests whose voice is as it were the trumpet of God talking with men, whose procession encircles the citadel of greed and oppression unwavering, confident that the walls will totter and tumble in God's good time; Deacons who purchase to themselves a good degree in that they minister to the nobles of the City of God, the poorest of the poor; Virgins and Widows who clothe themselves with charity in its fullest sense, that so the Mind of Christ may be supreme

in them. And, as we enumerate, our hearts thrill and are enlarged. "The Church of Jesus constant will remain." There is no failure, no doubt of God's victory. But, let us speed the day. Out on arrogance and exclusiveness and all the foul brood of Anti-democratic qualities, the offspring of Hate. Let us yield ourselves to the Democratic Spirit of the Universal Man, the Incarnate God, Who loves us all with an impartial, equal, fraternal love. Let us be no longer content with fractions, but rather rise to the Catholic Birthright of an all-inclusive Righteousness and Peace, which begin and continue and end in Love.

"The day of the Lord is at hand, at hand,
Its storms roll up the sky:
The nations sleep starving on heaps of gold,
All dreamers toss and sigh.
The night is darkest before the morn,
When the pain is sorest the child is born,
And the Day of the Lord is at hand.

Gather you, gather you, Angels of God,
Freedom and Mercy and Truth:
Come, for the earth has grown coward and old,
Come down, and renew us her youth.
Wisdom, Self-sacrifice, Daring and Love,
Haste to the battlefield, stoop from above,
To the Day of the Lord at hand.

Gather you, gather you, hounds of hell,
Famine and Plague and War,
Idleness, Bigotry, Cant and Misrule,
Gather and fall in the snare,
Hireling and Mammonite, Bigot and Knave,
Crawl to the battlefield, sneak to your grave,
In the Day of the Lord at hand.

Who would sit down and sigh for a lost age of gold,
When the Lord of all ages is here?
True hearts will leap up at the trumpet of God,
And those who can suffer can dare.
Each old age of gold was an iron age, too,
And the meekest of Saints may find stern work to do
In the Day of the Lord at hand."

Paper.

REV. FREDERIC PALMER, ANDOVER, MASS.

During the last five hundred years a fundamental revolution has been taking place throughout the world in government; first as to its actual condition, and secondly as to its theory; for that and not the reverse is always the order of development. Up to that time in each community the mass of people, with rare exceptions, have been governed by a few, with one man at their head. The change, which came slowly, consisted in the rise of the governed from passive acquiescence into active participation, the recognition of this as rightful, and the growth of ability among the people for governing. This up-swelling tide, surging everywhere, has been defined by one of its ablest exponents as "government of the people, by the people, for the people." And this we will take as our definition of democracy.

Look at it a moment. According to this theory government arises out of the people. It is not a system imposed on them *ab extra,* which they must accept whether they like it or not, and to which their only duty is obedience. It is founded in their own hearts, minds, wills. Instead of being their master who takes them by the shoulder and makes them walk in the path, whether wisely or unwisely, prescribed, a governor is their agent, to whom they appoint his business and whom they entrust with its execution. Rulers are therefore, on this theory, not autonomous but representative, with powers limited and defined. Government becomes more or less constitutional, with arbitrariness more or less eliminated. There is established a responsibility of the governors to the source of their power—the governed; and government becomes not only of the people but by the people.

It is also for the people. Their welfare is the only object it may legitimately have. Undemocratic government has always aimed at furthering the interests either of a class or of an institution. The pomp and wealth of kings or of their nobles, or the comfort of those who could rise above their fellows, were accepted by high and low alike as the

natural objects of government. Or all interests were subordinated to the advancement of the ruling family, the State, the Church, of the institution, whatever it was, which wielded the machinery of government. The individual as such had no or few rights. He existed for the sake of the institution, Democracy, on the other hand, holds that institutions exist for the sake of individuals; that the welfare of all men and every man is the only legitimate object of human society, and that government therefore must be not only of the people and by the people but for the people.

Such a shifting of the center of gravity in the State has of course had a profound influence upon the Church; for the upper and the nether springs are fed from the same source. Heaven and earth react upon each other. We are told that in the beginning God made man in His own image. History shows that men ever since have been making God in their own image; that is, men have always attributed to their gods the conditions which seemed to them the highest. Where brute power has held sway, some Baal-embodiment of force has been worshipped. Where the indulgence of appetite has been a thing to be envied, Bacchus and Venus in low forms or in high have been in the Pantheon. The impress of the Roman Empire upon early Christianity was profound. Under it God became a magnified Emperor, dealing out arbitrary rewards and punishments, while the Atonement was a forensic contract between the First and Second Persons of the Trinity. Every rise in civilization has gone on and registered itself in men's conception of God. So mighty a current of thought as the swing towards democracy in government must therefore have had a profound influence upon theology and upon the constitution of the Church. Let us try to trace it.

This influence has been by no means wholly beneficial; for democracy has brought with it the defects of its excellences. In its recognition of the worth of each individual there lies a tendency to blur distinctions, and so to lower all moral judgments to a level. The yawning valleys of human evil are obligingly exalted, and the mountainous standards of righteousness are made conveniently low. The eternal hostility between right and wrong tends to melt away in a

kindly tolerance, and the problem of sin to have little interest for such theology as remains. An easy-going optimism insists that there is no such thing as permanent loss, since God is too amiable to hurt anybody. I am not sure but the Church has aided this tendency by sounding too exclusively that key-note of the Gospel—"God is love." It is indeed the key-note, and it is a veritable gospel to those who can understand it. But to those whose ideal of love is low, it is apt to mean the easy-going good nature they have seen in indulgent parents or little-demanding friends. It is the tragedy of great phrases that their very greatness by making them common, makes them outworn. They need translation in order to be freshened, brightened, sharpened. So we must set forth love's highly demanding nature, its sternness, its moral passion, or else we must cease to take for granted that the glory of the gospel will be apprehended when we sum it up in "God is love."

It is but a different aspect of this same democratic tendency to regard one thing as equally good with another, when we see that the religion inspired by it tends to disbelieve in any imperative. If every man's opinion has a right to existence, there is no need for authority, indeed there is no such thing as authority. Why have recourse to specialists when every man knows enough to get along? An absolute, an eternal, a "Thou shalt," the mind taught by democracy has become almost incapable of hearing. What it needs is the message of the prophet Ezekiel: "Go, get thee unto the children of thy people and speak unto them and tell them, Thus saith the Lord God!" Do we ask what else he was to say? Nothing; that was the whole of it. A bookfull of details indeed follows; but they were all summed up and embodied in this one message—that there is a God, whose word is imperative. Such a recognition of ultimate authority is what the scientific tendency of the last half-century has been insisting upon in its inculcation of reverence for the fact. It is what the easy popular religion of the day tends to smile upon lightly. Democracy may be right in insisting that the abode of this ultimate authority is not outside men's mind and soul but is within it; and theology is certainly right in insisting that being within the soul, it is none the less of God.

But both unite in solemnly declaring that it is of vital importance to all men that they should acknowledge an imperative and know that there is a God in Israel.

I say democracy claims that the ultimate authority in government is of the people. This has therefore lent strength to the claim for religion that it is immanent, that is, having its base in the heart and mind of humanity. It is true that the doctrine of the immanence of God was enunciated by the Alexandrine theologians long before democracy appeared as a force in the world. But the time then was not ripe for it, and it disappeared for a thousand years, except to the discerning few, under the dominant fervor of transcendence and Augustinianism. But at the Renaissance democracy and immanence shyly emerged and went hand in hand. Religion came then to be regarded not so much as a system handed down from above, as an ideal towards which the thoughts and desires of men were up-reaching. Even in the heart of the Church in the early centuries there had dwelt the recognition of the human soul as the cave from whence issued Divine oracles. The Bible was guaranteed by the Church. The Church was the blessed company of all faithful people. The test of truth was "*Quod semper, ubique, et ab omnibus creditum est.*" But for a long time this inward revelation was regarded as no revelation at all in the proper sense of the word, but as a realm of wholly human knowledge distinct from knowledge Divinely given. The latter, Revelation properly so called, came wholly from without and was guaranteed; said the Roman Catholics—by the Church; said the Protestants—by the Bible. The former realm had no standing with the orthodox, but was held to be either opposed to revealed truth or to be a separate sphere wholly apart from it. It is only within the last half-century that these have been recognized as not two but one. Revelation and discovery are but different aspects of the same process. When we emphasize the human agency in the coming of truth to the soul, we call it discovery; when we emphasize the Divine agency, we call it revelation; and both statements are correct.

The thought of our time, scientific, literary, theologic, cannot be understood unless we recognize not only the Divine and the human but the Divine in the human. If God

made man in His own image, then the spirit in man is, as the Hebrew poet said, the candle of the Lord, and the light it sheds is part of the incarnate Light of the world. Democracy has been in this respect a John the Baptist, preparing the way for the dispensation of the spirit. Out of the heart of the Hebrew monarchy rose this vision of a democracy which should be both human and Divine. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel. I will put my law in their inward parts, and write it in their hearts. And also upon the servants and upon the handmaids in those days will I pour out my spirit."

When we ask next whether the condition of religion today shows any influence of democracy's second doctrine—that government must be by the people—we are confronted with a remarkable change from early times. Religion was then almost wholly the affair of a class. Those only administered religion, spoke for it, concerned themselves with it, who were certified by its agent, the Church; or if others attempted these functions, they were cast out as heretics or schismatics. But today it is those who claim an exclusive patent on religion who are themselves on trial. The spirit of democracy refuses to recognize any one ecclesiastical system as possessing exclusive right of way. On every side there have risen bodies claiming orthodoxy, apostolicity, legitimacy; and the spirit of our age looks on indulgently and only smiles when one of them gets angry with the others and refuses to play. Instead of councils of clergy to settle Church affairs, we have great conferences and movements by laymen. We hear lamentations that the authority of the clergy has declined. They are no longer looked to as the sources of light and knowledge, and their word when uttered is apt to be treated as of little weight. The moving forces of the religious world today are not only in the pulpit but in the newspaper and the magazine.

This is a melancholy spectacle for those who regard the Church as the only agent of God in the world, and who tend to identify the Church with the clergy. Sometimes the endeavor is made to amend the situation by exalting the minister of religion as a priest. But the effort accomplishes little; not, as might be claimed for it, because the ideal is

high, but because in fact it is not high enough. For the type of priesthood thus set up is that of Aaron; where the priest belongs to a tribe apart from his fellows, and his functions consist in performing acts of ceremonial. Such, the Epistle to the Hebrews assures us, is too low an ideal of priesthood for the uplifting of the world. That which is needed is a priesthood of the order of Melchizedek; which is not based on genealogic descent, since it is without father, without mother, whose functions are not primarily ritual but which reside in kingship in righteousness and kingship in peace. Wherever today there is a minister of religion with a message, one who is a Melchizedek, an authority in righteousness, who can illustrate it and draw men to it; one who is king of Salem, a master of peace, who can lead men to the still waters of Divine comfort; there are hungry souls waiting for him. Priesthood such as this, after the order of Melchizedek, based upon character, our age welcomes with reverence and obedience; while for the assertion of official prerogatives of official position it has less and less toleration. Is the minister of religion a priest because other men are not, or is he a priest just because others are? Is he different from them in kind, or is he what all others may be, not in occupation but in spirit? Has he official power to forgive sins, and therefore to exact obedience; or is he in these respects represenative of the priesthood of all believers? Questions such as these democracy has been asking religion to answer. The presence of large numbers of intelligent and devout persons outside the Churches, shows that they reject the ecclesiastical answer, and, while still recognizing the sovereignty of religion, insist that its ministers do not constitute an aristocracy but are representative.

The same tread of thought has resulted in setting forth the object of religion as for the people. The necessity for machinery inevitably and wisely brought into existence ecclesiasticism. And ecclisiasticism did a service of great importance in building a fortress into which Christianity retreated, and where it remained in safety during the upheavals by which the ancient world passed into the modern. But the price paid by Christianity was high. For the Roman Empire and feudalism joined in stamping their characteris-

tic features upon the Church, and in getting both the Church and the world to acknowledge them as integral parts of the Christian religion. Ecclesiasticism, like a political party, has always tended to take itself too seriously, and to forget that its Master, the Son of Man, came not to be ministered unto but to minister. The effect of this serving of its own glory may be seen in that plainest instance in the modern world—the Ultramontane party in the Roman Catholic Church. The countries which, a century ago before democracy had found its tongue, were the most loyal to Rome, are today openly in revolt. And this, it may safely be said, is owing not so much to a rejection of the theology or the ritual of the Church as to the extreme ecclesiastical claims of Ultramontanism. It is pathetic to see that Rome's only answer to her sons' complaint that they have been chastised with whips, is that she proposes to chastise them with scorpions.

In opposition to this claim of dominance, the demand is being made everywhere on the churches today that they shall justify their existence by their service to the needs of the world. The insistence that religion shall be practical often indeed leaves out of sight the importance that the Church shall do the world's thinking for it in religion and furnish it with moral steam power. But the demand for service of some kind as a test of legitimacy and a condition of toleration, is but an appeal to the canon our Lord established in His significant word "Because." "The spirit of the Lord God is upon me," He said, "*because* He hath anointed me to preach the gospel to the poor, to heal the broken-hearted, and to set at liberty them that are bruised." It is only through such service that any one approves himself a messenger of God.

One of the most remarkable events of the last half century has been the sweep through the world of Socialism. With us in America the social consciousness is developing a higher social conscience than the world has ever known. Russia, the home of absolutism, has glowed with the spirit of brotherhood and martyrdom; and, fighting against it as she is with prisons and exile and death, knows that she must eventually yield to the intangible on-surging, conquer-

ing tide. We may not approve some of the theories of Socialism nor some of the forms it takes; but we shall misunderstand one of the mighty forces of our generation and the next if we miss the connection between this and that spirit of brotherhood which our Lord prescribed as His test of discipleship: "By this shall all men know that ye are my disciples—if ye have love one toward another." The vision of a state of society where, when one member suffers all the members suffer with it, or one member is honored all the members rejoice with it, this has by no means yet worked itself free from the limitations of trades-unionism and class-feeling; but it has received through them a mighty impetus, which it is imperative for the Church to recognize and welcome with outstretched hand. It is the suspicion that the Church is too much occupied with preserving her own class-prerogatives, that has alienated from her many who are stirred by this gospel of brotherhood. Said the late Bishop Potter in his Convention address of 1901, "The great fault with our Church today is that it has become too largely interested in its own organization instead of being interested in the betterment of mankind."

However the Church may turn from Socialism as a political theory, she will do well to listen with welcome to the call to brotherhood which social organizations are uttering, and, with an awakened sense of kinship, respond to it, with King Saul, "Is this thy voice, my son David?"

But perhaps the greatest service democracy has done to religion and the Church, is in transferring the conception of God from that of an arbitrary monarch to that of a constitutional ruler. The fundamental idea of a monarch in the ancient world was based on unrelated will. It was desirable indeed that a king or emperor should rule in accordance with such public opinion as existed, in the interest of his subjects, with justice and uprightness. But if he did so, it was a matter of grace, not of obligation, for which he was to be regarded as an exception and highly praised. His right was, so it was believed, to consider solely his own will, unrelated to anything else. When therefore this monarchical conception was applied to God, as all political conceptions were, it expressed each feature in a superlative degree. His

power was omnipotent; He was under no obligations; His will was unrelated to anything but itself. Such a conception inevitably developed a Diety who was an Oriental despot magnified. The centuries even down to our own have been darkened by the fear or the contempt of this arbitrary and therefore cruel Divinity. Probably all of us have felt or seen the shadow of this thick darkness—the dread of the saint lest he may wake up after death and find that he was not after all one of the elect; the scorn of the thinker when assured that there is no certainty that what is reasonable to him is reasonable to God; the apparent Divine sanction given to the mere worship of will and power. Humanity wants to be able to bring its best to God and say, "All mine are Thine, and Thine are mine." As the spirit of democracy has spread, it has insisted that government must be constitutional; that there must be certain principles which it must follow, certain things it shall not do; that the will of those in power shall be related to the eternal laws of righteousness and the interests of the governed. This constitution may be written or unwritten, narrow or ample. But in all countries of the world the contest is going on today between will unrelated and will related. And so the spirit of the age has been applying its test to God Himself, and asking the patriarch's question, "Shall not the Judge of all the earth do right?" For even the Infinite Judge there is a code, and the standard to which the Divine will is brought to be judged is the Divine character. Because God can swear by no greater, He swears by Himself. We can no longer without a shock, which is deepest in the most devout, conceive of God as acting independently of right and wrong, or as making right and wrong by His mere fiat. We refuse to allow that He can damn an innocent soul, or that any act, wrong by the standard He has established for men, can be made out right because declared to have been done by Him. We hold Him, as it were, responsible before the bar of His own judgment. That moral sense which He has implanted in us must, we reverently claim, be the arbiter of His actions too. When the question arises, "Is God's will founded upon His character, or His character upon His will?" the answer springs confidently to our lips, "The immutable will must rest upon

the infinite righteousness.'' Constitutional government has revealed to us the greater glory of will that is not arbitrary but is based upon the responsible to something behind itself. This question, ''Which is the more fundamental in God—His will or His character?'' is of no trifling import. Does it make no difference whether I feel my path predestined by a mighty force, while I am powerless to turn or resist, or whether I believe it marked out by infinite wisdom and infinite love? Whether the force which drives the world has behind it no rational and moral plan? From everyone who has meditated with terror on the thought of an omnipotent Deity, not bound by the moral laws by which all men are bound, there will at once arise a cry,''It does make a difference! The centre of the Divine nature must be not in abstract will but in eternal righteousness.''

For this thought of God, if again we may use the phrase with reverence, as constitutional Ruler, we are largely indebted to the change throughout the world from absolute sovereignty to constitutional government.

I am inclined to think our age has gained from the doctrine of the Divine immanence all that is at present possible for it, and can progress little further until it draws more upon the thought of the Divine transcendence. Not that we shall return to painting the Deity, seated upon a throne in a distant heaven, issuing arbitrary decrees; but while recognizing the true voice of the soul as the voice of God, we must endue it with that majesty, that awe, that obedience-compelling strain, which were inspired by the clouds and darkness, the lightnings, the thunders, which surrounded the abode of Jahveh. It is only when we are filled with the conviction that the voice of the Lord is upon the waters and is full of majesty, that we are moved to give unto the Lord glory and strength, the glory due unto His name. Yet when the Divine voice is fully recognized within the soul, an imperativeness will be found in it which no external fulminations can secure; or rather, the distinction between inward and outward revelation will have vanished, and the kingdom of God will be real in the world because it is real in the hearts of men.

Address,

THE HON. JOHN K. SAGUE, MAYOR OF POUGHKEEPSIE, N Y.

Mr Chairman, Ladies and Gentlemen: I dont believe that I should speak here tonight; my specialty is taking up the collection in church. (Laughter.) I fear very much that some of the clergy will think by the time that I have finished that the vineyard of the Lord has been raked with a sacrilegious claw. Perhaps I may be indicted in the words of Mr. Flynn, when he said of the argument advanced on a certain occasion showed a tendency to wander far afield and to give evidence of superficial thinking. I plead guilty to both indictments.

The spirit of democracy is abroad, not only in this country, but in all countries, and it presents a problem to the Church today in all lines of work in this land, and one, in my judgment, that the Church so far has failed to realize the significance of. I do not propose to treat this subject in any historical sense; for in a democracy history, prestige, and tradition may count for something, but they count for little in comparison with present day needs, present day opportunities, and present day demands on the part of the democracy.

Neither of my clerical predecessors has taken a text. I am going to take one, (Laughter,) and it is not from the Good Book. I read it in the New York Times, in answer to the statement made down yonder in Congress, that the spirit of insurgency was dying out in this country. It was written by that gentleman who writes those doggerel verses published on the editorial page occasionally. I am often interested in them, and one effort of his especially appealed to me, in which he said:

> "We want the Church to lead the way
> To something better than the Judgment Day."

That is the demand made on the Church today by democracy. Government is changing, the government of this country is changing very fast, faster than we appreciate.

The prime function of government used to be the protection of life and property. That is passing away. The demand made on the government today is, what are you going to do for man? What are you going to do for his intellectual development? What are you going to do for his social improvement, and in the line of furnishing him with means of taking care of his children and educating them? The question democracy puts to the Church is, What are you going to do to help men along these lines? Creeds sit lightly today—with all due deference to the clergy. The questions of election, of predestination, or of playing cards or dancing, or of baptism by immersion or otherwise,—are not important today. There is not even much authority in the Thirty-nine Articles any more. We have got them bound on the last pages of the Prayer Book now, and before many years perhaps they will be out of it altogether. (Laughter.) And the day has gone by for preaching long doctrinal sermons; people don't want them. They had plenty of that in the early days of this democracy when Jonathan Edwards and Cotton Mather held forth. But their successors of today are not popular in the Church.

The soil of a democracy is a friendly breeding place for all kinds of thought, and for just that reason we have all kinds of religious expressions of it. All, I believe, give us something that is vital. Take the Christian Science and the Emmanuel Movements. Who can tell how far they are going, and whether they are going to be permanent or not? But they do at least give us a new view of an old truth, and in a vital way. The Church is not so immutable but that she can acquire things of value from whatever source, and incorporate them into her teaching.

Law in a democracy is supposed to be the expression of the will of the people. Now, all laws are not of this description, but the laws that are enforced are the expression of the popular will. One of the burdens that comes to the Church is to so quicken and awaken the public conscience that our laws are such we can respect, and laws that can be and should be enforced. The Christian Church has spoken in no uncertain voice on a great many questions in this country. She has spoken on the question of slavery. In Rochester

in the recent election she warned the politicians of New York against corruption. This shows she is capable of wielding influence, and should use her power. The influence of democratic thought as in many of our cities, headed by the Church people, has lead to the suppression of vice. I sometimes wonder whether we who are Churchmen appreciate that the Master first fed the multitude before He taught them; He ministered to their practical, every day necessities, and then taught them the words of life, and the Church must follow Him in that step. We have had the birth in this country of the institutional Church as an evidence of this, ministering to the intellectual and social needs of the people by means of clubs and women's guilds, boys' societies and girls' guilds, and by the organization of charitable work of all kinds. It is practical, every day religion.

But there is another burden that menaces us. Through the influence of democratic thought we have invited to this country all sorts and conditions of people: the Jew and the Gentile, the believer and the infidel, all kinds and shades of belief and disbelief; and the result has been that all through our public schools has been swept away all semblance of religious training and religious teaching. What is the Church going to do about it? Is the present day Sunday School filling the meed created by this wiping out of religious training in the schools? By no manner of means. I have small respect for the practical result of the average Sunday School. Its training is anaemic, its teaching is not practical, it does not work along vigorous lines. We have got to have the Church school take its place, or else do as some of our brethren in the faith are doing, establish denominational schools. We must find some way of teaching them that religion counts for much in a republic. We have failed to meet this obligation in any practical way as yet. The burden that is placed upon the Church is the same as that which is applied to our backs in politics and in everything else in human life. It is going to be the survival of the fittest—the survival of the fittest to survive; and that by no means is necessarily the denomination which contains perhaps the clearest view of truth is to be the survivor, but the one that has served with the greatest amount of zeal, and administered with the greatest

amount of intelligence and has the highest degree of organization along practical every day lines. The Church needs that as every business needs it. We may sing,

"Let us each do our duty,
We'll never fail nor falter,"

but the Church to which we belong will, if we neglect the proper organization to carry along the workers in this struggle.

The influence of democracy means another thing,—not church unity, but church harmony and church co-operation. Given a small town with twenty-five or thirty or more churches in it, do we find that they are all working together in harmony to realize the divine purpose back of the teaching of all religion? By no means. Let one minister institute a campaign along practical lines. If he starts such a movement on Sunday morning, by Monday night there will be a half dozen other ministers on his back. (Laughter.) Why? Because we as Churchmen, I believe, fail to realize the first element of the religion we profess. We have got to have Church co-operation, Church harmony, but we will never have Church unity, and we don't want it, any more than we want to divide our property and have it in common. Bring all our worldly goods on Monday morning and divide equally, and two or three would have most of it by next Saturday night. Start next Sunday with unity, and by the following Sunday we would have a hundred different denominations. Co-operation is what we must have. Modern methods must obtain. This planting of a dozen different weak struggling churches in a community is all nonsense. It is all well enough for us to say here is a parish that has existed a hundred years, we have got to support it and keep it going indefinitely, although it is dead and has no future. Sheer nonsense! Take it out of the field, (Laughter,) it is a great waste of time and effort and of men. To put a live man at such a post means to create one dead and discouraged intellect that might have served acceptably where there was real need. We have got to stop treading on one

another's toes in the home field and in the foreign mission field, to get the respect of men who know what co-operative principles are. *(Aside)*—Now, if that bell doesn't ring in a minute I will get into trouble. (Applause and laughter.) (Bell rings—laughter.) I have got just time enough to say it.)

I believe the democracy speaks in no uncertain terms to this Church of ours. I yield to no man here in my regard for her—(although I will to the women)—because I was born and brought up in the Church. We have got to have a more democratic organization. Now look at the situation in our own diocese, which I imagine is typical of all Every parish is a little kingdom in itself. There is not that articulation or co-ordination of the work that is going to make it as successful as it might be. We need a stronger organization; more power to the Bishop as a director of the purposes, energies, and effort of the individual parishes.

One trouble to-day is that the women come to Church and the men do not. There are two reasons for this. In the first place, the women are a great deal better than the men. In the next place, the men have got to be interested; they are hard to get at, and they think Sunday is their day. The Church does not realize that the seventh day is a day of rest for men, and that he is entitled to do some things on that day if he will only go to Church first. I don't play golf on Sunday afternoon, but I am looking right at a man that does, and there is small harm in it, but he wants to sanctify it by going to Church in the morning. We need red blooded men in the Church, we need them in the pulpit and in the pew; clear headed, vigorous men. We should present this need to the youth, the young men who are in our universities to-day. We don't want to rely on the sometimes anaemic product of our seminaries. I have seen too much of this getting young men into the ministry. A minister will go among the young men, and he will pick out the nice fellows and start them in their course. The first thing you know they are priests of the Church. We don't get just the right calibre of men always that we ought to have, by this method. Now, it is the noblest calling on earth, and if the

call is correctly put to men in our universities, we are going to have men who will measure up to the opportunities of this great calling.

In conclusion I am going to sum it up in just one phrase, —Take the undertaker's sign from the outer wall. It is a place for live people, the Church is, (Laughter and applause,) and take the dead wood out of the pulpit. (Applause.)

Address.

MR. THOMAS EWING, JR., NEW YORK,

Mr. Chairman, Ladies and Gentlemen: The ancient world did not know Democracy in the sense in which we use the term. War and conquest had made slavery the basis of the industrial system, and into such a system Jesus was born. He taught the lesson that every man has a soul to be saved and that the salvation of a man's soul outweighs all other considerations. This was the great liberating principle of the world's thought. It put all men on an equality as to what was vital and eternal, and made them differ only as to what was unessential and temporal. But while the teaching of Jesus has profoundly influenced the world in spreading the principle of equality, it is equally true that the spread of democratic thought and the development of democratic society has profoundly influenced the Church. The changes effected are so fundamental that we hardly recognize them, and forget that a hundred years or two hundred years ago they were not dreamed of. It is not so very long ago that the voice of the Church was the determining factor in political questions. In New England, at one time, four-fifths of the entire population were excluded from the franchise because they could not conform to the Church. Modern democracy, for the voice of the Church has substituted the voice of the people as the voice of God, in matters of politics.

The dignity and importance of the office of the clergyman has been immensely diminished. By this I mean the influence assigned to him by way of recognized authority.

I believe that this has improved the character of the clergy. No one who will read the accounts of what used to be done among the clergy, both in this country and in England, can fail to see that the subjection of the clergy to the same kind of criticism as other men meet in their lives has made impossible the continuance of practices once common. On the other hand, I believe that the principle of democracy applied to the clergy as to other men has immensely increased the weight and influence of men of real power and sanctity in the ministry.

There is one very exceptional and important influence that democracy has had in the development of the Church which has been referred to tonight by several of the speakers, and particularly by the last speaker, with whom I in part agree, and that is the development of sects. It is a most singular fact that the growth of liberal opinion in the Church and in the community at large, and the recognition of the right of private judgment which has shown itself in the development of the sects, has gone on in spite of the opposition, as Fiske says in one of his essays, of everybody who was instrumental in bringing it about. Each new sect had to fight for the right of its followers to accept its tenets, yet each new sect was just as ready as the old ones to impose upon the world its own beliefs and to persecute anybody who would not accept them. But the battle was fought out and won by so many sects and the differences which were recognized and established were so numerous that out of it all, though no one party was fighting the battle of the right of independent judgment, that right of independent judgment has come to be established.

I believe and hope that the pressure of public opinion, to which democracy has subjected the Church, will, in the future, reverse this process of sect-making, and bring the protestant denominations together. The differences which have led to many of the sects have been tried and found to be of no real importance. A great wit described the difference between the old and new schools of Scotch Presbyterianism as follows: The old school believed that in Adam's fall we sinned all. The new school believed that in Adam's fall we all sinned—but they didn't like the doctrine well enough

to sing it. A Baptist could be admitted to the Presbyterian Church without surrendering any of his beliefs. At this very time the question of union between the Methodists, Congregationalists and Presbyterians is under serious and promising discussion in Canada. The Episcopal Church, in broad fellowship, has opened its arms to all followers of Jesus. In many fields, as with the Laymen's Missionary Movement, co-operation is displacing rivalry, and cordial fellowship is putting an end to all controversies. When this great development has fully worked out, one all embracing Church will recognize in its members the wide latitude of personal judgment and form of worship, which the different sects freely enjoy today.

But the greatest change which the pressure of public opinion is destined to work out in the Church, in my judgment, is to make the Church itself more truly democratic in spirit. If I may be permitted to express an opinion in the presence of so many who have studied the problem all their lives, the Church has been guilty of the fault which Lincoln indicated when he said that he did not want the Lord to be on his side, but that he wanted to be on the Lord's side. When the great reformation spread over Europe, the enemy with which it had to contend was the recognized, organized Church. When Cromwell was fighting the battle of freedom, he was fighting, not alone the King, but the organized Church. In the revolution in France, behind the King was the Church. Our own revolution was ecclesiastical as well as political. In the uprising of the people of England in 1830, in which was involved great principles such as the control and improvement of the conditions of factory labor, the fight had to be made against the influence of the Church. In the struggle over slavery ending in the civil war, the statesmen of the South were sustained by the Church. To come down to our own time, the tendency in the Church is to align itself politically with the house of have, against the house of want. There are many notable exceptions in all denominations. Perhaps the Roman Catholic Church, as a whole, should be excepted, in this country at least. But we must speak particularly of ourselves; and of the Protestant Churches I believe that the statement is true in the main.

This charge is not made in a spirit of harsh criticism. The reasons for the existence of this attitude of the Church mitigate its offense. It is a part of Christian discipline to learn to endure hard conditions with resignation; it is difficult to teach this lesson and at the same time wage earnest warfare against these conditions. It is a part of Christian doctrine that the government of the world is under divine guidance; and it is difficult to reconcile this belief with an earnest proclamation of grave evils in social conditions. It is part of Christian duty to exercise charity, and it is difficult to gather large sums for the manifold good works of the Church while espousing the cause of the poor against the rich. Thus, both as teachers of the faith and as gatherers of alms, Christian ministers labor under a temptation to defend existing conditions.

All this is natural and perhaps unavoidable. But none the less, as the toilers are rising toward better conditions through the deepening and spreading of the democratic spirit, the Church is losing its hold upon them. Democracy is not upbuilding the Church; it is not destructive; it is not hostile; it is indifferent.

I walked up Fifth Avenue on April 30th and watched the Socialist and Labor parade. Men and women poorly clad and underfed were carrying crude banners scrawled over with fierce declarations of warfare against the social system upon which all were dependent for bare subsistence. They were marching to noxious and crowded tenements past mansions where the owners could have lived with comfort at any season, but which had been closed and abandoned for more attractive residences in the sunlight and beauty of the country. It was all very pathetic. How little did those against whom the war-cries were directed understand or care about the conditions which are struggled against by the marchers in the street; and how little do the churches past which the procession made its way aid toward such an understanding?

In a sense this comment is unfair. The great city is filled with hospitals, social settlements, rescue societies, forums, institutes, museums, menageries, parks, playgrounds, schools and chapels, supported and manned by the

municipality or by public-spirited people of wealth and social position. Of charity, or more accurately of charities, there is an abundance. Of faith in the multitude, of hope and encouragement, of fellow feeling and love, there is a pitiful lack. We extend a liberal hand, but it is not the right hand of fellowship. We give tithes of mint, anise and cummin, and have omitted the weightier matters of judgment and mercy and faith.

Yet faith in the noblest sense extended toward the mass of humanity is the essense of democracy. What those marchers really want is that those whose closed doors were passed should have faith in the integrity of their purposes, should be hopeful and not pessimistic about the future, and in broad charity should overlook the manifold incongruities and inepitudes of the social experiments which the rising democracy is seeking to try out, and should make the greatest good of the greatest number their test of righteousness in government.

This may seem fanciful. Labor unions, walking delegates, strikes, riots, denials of the right to labor, of right of property, of marriage and of religion, are all very real, and often very ugly, manifestations of a fierce struggle for material things. The ideal seems far from view. Yet what is it but an ideal—the ideal of democracy,—that has been working a transformation in Japan; is stirring China, India, Persia and Turkey; is creating ferment in Russia; is shaking the hold of the monarchy in Germany and of the army in France; is overthrowing the rule of the aristocracy in Great Britain, and weakening the influence of the vast financial interests in our own country?

Without laying claim to any extensive knowledge of the subject I venture the belief that the Church, as an organization, is in opposition to this movement in every Christian country where it is in progress. At best, the Church is indifferent to it, and its indifference is answered by indifference.

Yet this indifference of the Church is directed toward what in the progress of evolution has been wrought out in the field of politics by the teaching of Jesus during the centuries of sorrow and struggle since His coming. Socialism

may or may not become a dominant factor in public policy. Many think that it will. I do not believe so. But it has not been demonstrated. Democracy has become and is more and more becoming a dominant factor. It is the word of Jesus made flesh. It is the embodiment, in the political fabric, of that brotherly love upon which, with love of God, hang all the law and the prophets.

It is the duty of the Church to become more democratic; and in this time of widening differences between classes, to teach the obligation of sympathy and brotherhood. There are signs of progress in this direction. The Department of Church and Labor of the Presbyterian, with its traveling superintendent, the broad platform adopted at the Methodist Quadrennial Conference and by the Federal Council of Churches in 1908, and the Standing Commission of Capital and Labor of the Protestant Episcopal Church are developments of great promise. Let us hope that they herald the coming of a day of wider influence and service.

Discussion.

REV. GEORGE R. VAN DE WATER, D. D., NEW YORK CITY.

There is one reason why I have desired, Mr. Chairman, Ladies and Gentlemen, to appear before you tonight, and that is to exhibit one of the sickly looking fellows we have in the ministry. (Laughter.) I am one of those puny little fellows that some pious but misguided rector must have gone up and down in his congregation to find, (Applause and laughter.) some time or other, to pick out for a clergyman. Had nothing been said about this little fellow, I would have remained in my seat. But I want to call your attention to this fact, that the men on the official board on this platform are clergymen, and besides this, other than the official board, the stenographer over there and the reporters all here are clergymen: I want to remind you that excepting the honorable gentlemen from New York, and the puny little Mayor of Poughkeepsie, we are all clergymen.

A thing looks different from different standpoints. I have not seen a puny clergyman since I came to Troy, and

had I seen one, I am very sure that the hospitality of the people of Troy, which I have experienced for the last two days, would have made him stout. (Applause.)

I can find justification for everything that has been said here tonight, but I want you to look at things from different standpoints in order to see the whole truth. It is the easiest thing in the world to criticize. It is much more difficult to do constructive work. As to the formative influence of your precious democracy, is has been working for centuries, and see how much remains to be done! We have dead wood in the pulpits, the Sunday School is no good, there are only a few million teachers and scholars left, but they are all no good (Laughter:) even the women left are going to marry (Laughter,) and we are in a bad way. During the process of this formative influence some of us have lived long enough to learn something, though it may have cost us dearly. We are like the man who was kicked by a mule, to whom his friends said, "You are not so good looking as you were, but you know more." (Laughter.) I remember in the good old days when men did not play golf on Sunday, but I do not remember seeing such multitudes going to church. And if they did go many of them had no where else to go. Then the churches were open on Sunday, and closed all the rest of the week. Very few were open other days than Sundays, —the little church I made a pilgrimage to this morning in love and loyalty, the "Church of the Holy Cross," was one of the first to make most of the Church by Sunday and week-day services. You say, how the people turned out on those days when they had Morning Prayer, Litany, and Ante-Communion, and then shut up the place and went home. Now our churches are open daily. We have frequent services. There are congregations at the early services of the Holy Communion whom the members of the parish who come to the eleven o'clock service only never see and never know. We have the poor with us, we have the laboring people with us,—not as many as we ought to have, but we have them. I do not want to detract from a single thing that has been said here tonight; I only want to show you the other side. This Church never has been exclusively the Church of the rich, but the Church of the well-to-do, and the Church of the

very poor. I will tell you why it has never been the Church of the middle classes. The Methodists and the Baptists got ahead of us a hundred years. We were an Episcopal Church without Bishops. Think what an anomaly that was. It was pretty difficult to be an Episcopal Church without Bishops, and to have to tell people when you baptized their babies that they must bring them to the Bishop to be confirmed, though there was nobody then to confirm them; and to have to tell even your puny young men when they wanted to be ordained, that they must risk their lives, as many of them did, to get esteemed Holy Orders from the hands of Bishops, three or four thousand miles away.

Now, when you consider that there are so many attractions on Sunday, and so many other things to do, and so many other services during the week, it puts a different light on the subject. And yet a little callow reporter can run around and draw a sweeping conclusion about how few people are attending church on Sunday.

There never has been a time in the history of the world when men were so interested in religion. A few weeks ago I went down to Carnegie Hall and saw it packed from floor to topmost gallery with men interested in Missions. That was only one of a series of meetings held throughout the whole country. Christian men have pledged themselves to give from twenty to fifty per cent. more than they have been giving to spread the Gospel of Christ throughout the world College men! I know something about them. I was, for twelve years, chaplin of Columbia University. The number of professing Christians is on the increase among college men. Many years ago less than five per cent. were professed believers in Yale College. Now in every college the Young Men's Christian Association has its secretaries and organizations, and a large percentage of the men are interested in religion. Through the efforts of these Y. M. C. A. organizations secretaries are being educated and trained to go out into the world and teach the Gospel of Christ. But the bell rings me down, and I am not sorry for perhaps I have said enough. (Applause.)

FRIDAY MORNING,

Sixth Topic.

REVIVALS AND CULTURE IN RELIGION.

Paper.

REV. ARTHUR B. KINSOLVING, D. D., BALTIMORE, MD.

We are to deal, in this discussion, with the two broad, contrasting methods by which Christianity has been propagated, more particularly for the past two or three centuries. We shall need to refresh our memories by recalling some forgotten history, to interrogate its social and religious results, as far as that difficult thing may be done, and try to reach a just estimate of the two methods from our present vantage ground.

The drift of modern, educated Christian thought is less and less friendly towards revivals, yet the revival has not passed. When we come to estimate the rough work done by the heroic pioneers with narrow minds but intense convictions among our terrible border populations a century or more ago, it is a difficult task. In many cases there would be found, in some frontier settlement, a handful of law-abiding people among scores of violent, lazy, criminal refugees, and the very beginnings of civilization seemed to have come with the advent of the circuit rider,with his relentless assault. So with the break-up of the stolid lethargy in the older communities further east. When the names of Whitefield, Jonathan Edwards, Wesley, Finney and Moody are named and their evangelistic labors reviewed, who will claim competency to appraise their work in this manifold human world? The hundreds of thousands whom they and their fellows influenced permanently in America and elsewhere compel the attention of any student of recent Christian history. It is easy to point out mistakes; what is not easy is to answer the question: What would the religious and social history of this country have been without these men, even with their methods?

Perhaps we had better look at some of the facts. Take the familiar classic instance, the religious interest dating from Jonathan Edwards' preaching at Northampton, Mass., in 1734-5, which climaxed in the Great Awakening of 1740-50. You remember that the movement, starting from Northampton, spread along the whole eastern seaboard from Maine to Georgia. In New England, where it began, there was a population of Puritans with a dash of melancholy Danish blood, with little of the emotional and much of the calmly rational in their make-up. The appeal in that revival was made to fear, and there was much latent fear in the people's minds. At the end of the winter there was scarcely a single person in the town, old or young, left unconcerned about the great things of the eternal world. "Three hundred souls savingly brought home to Christ" is the record according to Edwards himself. When the famous Enfield sermon was preached "dozens of the New England farmers fell down and cried for mercy, convulsively grasping the very benches to keep from slipping into the pit." Other revivalists went on producing agonies, fallings, faintings, shriekings, till, as Dr. Charles Chauncey, a very sane contemporary observer, tells us, numbers would be lying motionless and speechless on the ground, while others were in convulsions. Whitefield said, in the presence of such phenomena, that he had never seen a more glorious sight. But the after-history? Edwards writes ten years later "iniquity abounds;" the love of many has waxed cold; multitudes have back-slidden; religion is more than ever out of credit with the greater part. From 1744 to 1748 there was not a single application for admission to membership." His own church cast him out and exiled him to Stockbridge amid an atmosphere of slander and acrimony.

John Wesley, Churchman and Armenian, on a walk from London to Oxford in 1738, read, with emotion, an account of the Northampton revival. In 1739 he went to Bristol, where Whitefield was preaching. We are told that Wesley's High Church susceptibilities were at first offended by the open-air preaching, but at once he discovered great aptitude for such work himself. Within five years, he had a band of forty-five preachers, communicants of the Church of Eng-

land, laboring with him. Then he entered fully upon his career, preaching from two to four sermons daily, and traveling 4,500 miles a year. In 1790, he was at the head of 511 preachers and 120,000 followers. Today the Methodists throughout the world number about 17,000,000. Their ranks have been recruited chiefly through revival methods. It is true, the founder of Methodism was far more than an evangelical revivalist. He was a man of wonderful common sense, of prescient democratic instinct and sympathy, of masterful executive ability. Every movement for the improvement of humanity had his co-operation—the fight against slavery, the movement for schools, charitable institutions of all kinds. Today, Methodism in the United States is the one religious force that makes itself felt politically as a rival of Roman Catholicism. Its progress at home and in the mission field compels attention to its method. Its popular spread seems to point out to us that we have paid too scant heed to the philosophy of Schleiermacher, who, in his Glaubenslehre, in 1821, one of the really great theological systems of history, pleads that religion is not only a thing of thought or volition but far more, a thing of feeling, of direct, intuitive dependence upon God.

All the marked features of the American revival for many decades, are found accentuated in the Scotch-Irish revival in Kentucky in 1800. We have a sturdy stock with a dash of Celtic emotionalism, hardy Americans "who had lost all remembrance of things European," many of them violent, lazy, lawless. Then there comes among them a succession of intense, uncompromising backwoods preachers, Cartwright, McGready and others who felled the criminals to the earth by their sturdy blows. By day and by night they would assemble by thousands and, under the terrible invective of the revivalist, the floor would be half covered with the "slain." Some lay quiet, unable to move or speak. Some talked but could not move: many lay down and rolled over for hours at a time: others plunged into the forest darkness crying, "Lost! Lost!" The frenzy grew into an infectious disease. It became a morbid contagion. Some were taken with "jerks" others with the "holy laugh;" some, after lying for hours in a swoon, would recite strains

from Heaven, visions of glory and interviews with departed friends. A Presbyterian editor of that day says one-half of the professors became subject to these bodily disorders. At the time it was believed to be the only way to reach these rough frontier populations. We now appreciate both the good and the harm of the method. Seeds of impulsive heated social action affecting the whole counrry even until now were sown in these revivals, and yet the conflagration burned on furiously for fifty years. This spirit has uttered itself in lynchings, mob-law and other forms of social violence. Peter Cartwright "was appalled by the fearful tide of delusion that was sweeping over the country." Free love and the spiritual wifery of Mormonism are part of the legacy of American revivalism, having been born and nurtured in its bosom. Exciting and inflaming revivals in Kentucky, Texas and elsewhere have vied with feuds and murders to satisfy the lust for emotion. Yet there is no virtue which a free people need as much as calm self-restraint. Well may we cry "Give me the man who is not passion's slave." There is nothing from which American Christianity needs more to be purged than its vicious proneness to intermittence in religious duty. It is significant that some of the leading rerevivalists of the world modified their methods in later life. Both Jonathan Edwards and Mr. Moody, in their maturer years, turned their attention more and more to education as the permanent solution, that is, to culture. Edwards became, first, a critic of the phenomena of revivals and then the President of Princeton College, while Moody gave his strength to founding the Bible School at Mt. Hermon. Horace Bushnell's work on Christian Nurture, published in 1859, marked a turning point in non-episcopal thought in America which was really a recognition of the deeper wisdom of the Anglican system, and even Jere McCauley lived to write these words: "Far be it from me to limit the grace of God, but I never yet knew a man to be permanently reclaimed who did not have a good mother." The hypnotic influence of a religious spell-binder; the bullying coercion of a vituperative and censorious revivalist, painting in only two colors, black and white; the passional mass-movement of a psychological crowd with the enormous generation of emotional

fervor characteristic of it, will, as common school education and the general spread of knowledge proceeds, become more and more inpotent among the American people. If you ask: Will the progress of culture ever render completely obsolete the periodic revival, the answer seems this: As in the case of political campaigns, or the Laymens Missionary Movement, they will, in future, become more and more a propaganda of education. Like St. Paul, who put those with the vaunted gift of tongues on a distinctly lower plane, Christian people will rely less and less upon the sudden, dramatic changes in nervously suggestible persons, and more and more heed the voice of the GOOD SHEPHERD, "Tend my sheep, feed my lambs."

Now, by contrast with what is broadly known as the revival system, what is the method of this Church? To that large class which has grown up to adult life in religious ignorance, indifference and even hostility, her message can only be: "Except ye be *converted* and become as little children, ye cannot enter into the kingdom of God." But for the vast majority in a land like ours, children of Christian parents, there is provided a definite system of religious nurture, having its beginning in the Christian home and its centre in the sacrament by which we enter God's covenant, and later in the long preparation for confirmation, and the life-long cultus of the Holy Communion. The Church says to parents and sponsors: "Take this child and train it for Christ." She seeks, first, to change its heredity and then to influence its environment. She has taken the greatest pains to prescribe what the young mind shall be taught, and out of her long experience, her saints and scholars have gathered a compend of which Archbishop Benson said in 1891, "I believe that there has never been in the hands of any Church any manual representing the doctrine, the true spirit of the Bible to compare with the Catechism of the Church of England." Then in the multifold Bible itself, the Prayer Book and the wide field of Church history, further provision is made for the mental and spiritual education of the unfolding youth. As in the case of the catechetical school at Alexandria, in the second century, when men like Origen, Pantaenus, Cyril, Clement, and others gave themselves to

the great work of teaching the faith mainly to the young, so hundreds of the leaders in the Anglican Church have given a large part of their lives to teaching, to their unspeakable advantage as Christian ministers.

Now in the case of persons so nurtured, at the period of the dawn of conscious citizenship in the kingdom, how can we require the same tokens of violent revolution as in the case of those who have grown up in indifference and hostility? The things of the Spirit, when long familiar, make impossible such a struggle; for, half hidden away under childhood and youth, the grace of the Divine covenant was all the while doing its work. Perhaps the greatest crime which American revivalism has committed has been its obscuring and degrading the sacraments of the Gospel. Inevitably, God's work, through these divine channels, became of less and less significance, and the sacramental covenant a meaner and cheaper thing. It is for this reason that the Churches which use a normal catechetical system and rely largely upon Christian nutures stand in eternal contrast with those which rely mainly upon recruiting their ranks through periodic revivals. The steadfast aim of this Church is first to put the sacraments in the place they occupied in the purest days of early Christianity with ever fresh visions of their social meaning and positive spiritual power. To our race has been given in large part the privilege of recovering the lost purity apostolic doctrine, while at the same time remaining in close sympathy with vital modern progress. The Angelican Church has been by her history and position easily the leader in this great movement.

If we look at the history of any of the Protestant bodies organized since the Reformation, is it not true that at the beginning the elements of culture were vigorously repudiated by each of them on the ground that they had been abused—the liturgy, music, the use of the organ, Church architecture an educated ministry? Today, all are coming back, Church architecture, organs, fuller and fuller liturgical uses, an educated ministry, as against itineracy—all are being taken up again except the Church herself who has been the guardian and repository of all these things. But is it not something to us that her steadfast influence, witnessing for

a Biblical and primitive culture, has helped to bring back, among our separated brethern, these once repudiated things, and that they too are feeling the blessing of that now widely influential revival which had its beginning at Oxford seventy-five years ago? Even Dr. Dale, the Birmingham Congregationalist, paid the movement this tribute: "The blessing of God was in it, though we did not see it, and in the forms they did not understand, in the lives and devotion of these men, a new endowment of the Holy Spirit came into the life of the Church of England." Try to conceive this Church blotted out from the ecclesiastical map of the United States for the past two hundred years; what a loss in Christian culture would result! What are some of the things she stands for, whether all her children value them at their standard worth or not? She holds on through evil report and good report to her reverent estimate and practice of ministerial order, to the Bible, of which she has been in such a peculiar sense "a witness and keeper;" to the ancient creeds and the sacraments as ordained by Christ himself. She believes increasingly in religious education. It is a bad sign when we witness a diminishing population; it is worse when the young grow up without the power of prayer, trust in God, without learning to aim at great and noble things and to bear hard ones.

But in the case of irreligious adults,—and hundreds of those who have grown up in homes of Christian privilege are cold and unresponsive—what is to be done? In other words, has this Church any way of meeting the revival for which there would seem to be a demand? Our answer would be—yes. She must learn from the experience of others, more eagerly and willingly than she has learned, and carry on a more vigorous and aggressive mission work among those adults who are unchurched. There are temporary spasms of this kind of interest, but they are too intermittent. In all of our large cities, as well as along our vast countrysides, there is need of the most pressing kind for a body of trained missioners to reach and to arouse the careless, and wherever such work has been attempted by consecrated men who believe in the coming of a Pentecostal power of the Holy Spirit to enable them for such specific ministry, God's bless-

ing has rested upon the effort in a way to make us ashamed that we do not make larger use of evangelists. In these times, when men's minds are so distracted by ten thousand interests, only the power of consecutive preaching and teaching and pleading that keeps their minds for days together fixed upon their paramount duty to God can, in hundreds of instances, fully arouse them.

Our lot has fallen in a time of wide-spread religious interest. But we, in this country, are suffering, in quarters, from a discursiveness of religious knowledge which rejects the principle of authority in every form under which men have hitherto revered it. We are told oracularly that " the new idea of God rejects mediation, dogma, mystery, sacraments, the fall of man, alieniation from God." Yet the distinguished author of this statement, Ex-President Eliot, was forced to admit that with all our vaunted superiority "the great mass of the people remain attached to the traditional Churches and are likely to remain so, because of their tender associations with the Churches in the grave crises of life." Is not our conviction in the crises of life likely to be a safer criterion of truth than our speculation while sitting upon a Solomon's porch of detached speculation? The difficulty about much of our American Christianity, today, is its lack of that note of humility, sincerity and reverence, which befit men in this dimly lighted world. We are too much given to vaunt our superiority, instead of confessing our sins. Then, many of our fellow-countrymen frankly want a Christianity which costs them little. They do not like to think; it is easier "to think with their emotions." Thousands of our own people, after years in the Church, are uninfluenced by the noble culture we have inherited. What we need today, as few things are needed, is a more effective teaching ministry. We need men to do the sort of work that Maurice and Kingsley and Robertson, and Keble, Pusey and Dean Church have done for England, starting a fresh educational impulse in the case of each school of thought which is widely felt today. A differentiation of function in ministry is sorely needed, and to this end endowments and fellowships upon which men can live while they write, teach, study or evangelize. There has come, everywhere else, more fully

than in our American Church, a fruitful specialism. Here we are leading a parasitic life and living in great part upon the output of scholarship over sea. Our chief hope for the cathedral system lies in its possibility as a fostering mother of culture. If, within the cathedral close, there shall be gathered scholars and thinkers, musicians and educators who will work under the inspiration and liberties that we enjoy here in the United States, our contribution to biblical scholarship, to applied Christianity, to every form of Christian culture may well become one of great and permanent value.

Paper.

REV. HOWARD C. ROBBINS, ENGLEWOOD, N. J.

Mr. Chairman, Members and Guests of the Church Congress:—The story is told of a little Indian girl who was asked what religion her tribe professed, and answered guilelessly that some of its members were Protestants, but that most of them were Christians. The Committee upon the selection of topics is wiser than this little girl: it has avoided impaling us upon the horns of an imaginary dilemma. Of revivals and culture, not revivals or culture, we have been asked to speak. A Church, conscious of world-wide mission, counts nothing human alien to herself. History, sympathy, imagination are glasses through which she sweeps the heaven of God's Providence and the earth of her own multifarious experience. She shows no favoritism in listening to the voices of her children. She acknowledges and loves impartially those whom psychology differentiates as the once-born and the twice-born: the once-born, those innocent souls which mature gradually into spiritual excellence; the twice-born, those stormier spirits in whom religious faith is, for a while submerged; but finally an explosive force, producing the agony and triumph of conversion. The quieter experience is properly regarded as the normal. From infant baptism through Christian nuture into the solemnities of confirmation and the sacramental life: that is the proper path for Christian children's feet, and blest are those that find it.

Yet there is, in the catastrophic experience, something which, however extraordinary, is not to be disowned, for it is something which the organic history of the Church well fits her to interpret. She, too, has had her times of storm and stress. She, too, has fallen away and been restored. "This earthly moon, the Church," wrote Bishop Hall, "hath her fulls and wanings, and sometimes her eclipses." From mournful wanings of her faith, from dark eclipses of her love and zeal, the Bride of Christ has been restored by operations of the Holy Ghost, immediate and tremendous, which we may designate as revivals in religion.

It is not proper, then, to defer to a common usage, and limit the term revivals to Protestant experience. To do so is to create an arbitrary distinction where none exists in fact. There is, in Protestant revivals, nothing which is *sui generis*, no features of interest which cannot be paralleled out of the history of the parent Church. Before England had its Wesleys or America its Edwards, France had been sumissive to its Bernard, Italy rejoiced in its St. Francis, and Tauler moved the Rhineland to penitence and love. The very mechanism of the modern revival has medieval, if not still more ancient, precedents. Francis had his thirteenth century Salvation Army, with its duly appointed generals, with its banners, its shrill pipes and swinging choruses, and its processions through the poorer quarters of the town. Eckhart and Tauler organized their converts into fourteen century counterparts of the Christian Endeavor Society and the Epworth League. Noting these and other resemblances, it becomes impossible to look upon the revival as an outgrowth of Protestantism. The relationship must rather be inverted, and Protestantism pronounced an offshoot of the revival. There is, in all revivals, a separatist tendency. Born of a profound recoil from laxity, worldliness and apathy within the Church, they seek out, naturally, free and novel forms of self expression. If the Church is strong enough to cope with this centrifugal energy, it finds an outlet within the Church in great hymns—and to revivals we owe many of our greatest,—great doctrines, especially of atonement and election, great societies, as that of the Franciscans, and great crusades. If the Church is not strong enough to cope with it, then follows

schism, the tearing away of planets from the central sun; the formation of new bodies, pure and powerful at the outset, but one-sided in their views of Christian truth. That is to say, the recall to reality in religion becomes, in the separated body, the demand for a certain type of religious experience as a condition of Church membership. Those who cannot be lengthened or shortened to fit some dogmatic bed of Procustes are then regarded as outside the pale. The logic of the situation is expressed by the remark of a young and zealous minister, who was asked how his evangelistic work was progressing, "Excellently," he replied. "There were sixty people on the Communicant list when I came, but I have examined them all personally, and pruned it down to thirty."

But if revivals are characteristic of Christianity itself, if they are even, as has been maintained, a phenomenon differentiating Christianity from other world religions, it follows that any adequate estimate of them must be able to separate the passing in them from the permanent; also, to distinguish them from the pseudo-revivals to which the boisterous and over-paid professional evangelist so often tries to treat us. It is here, I think, that the profounder culture, which makes the educated man humane, must displace the superficial culture, which merely makes him fastidious. There is, in revivals, much which is repugnant to a fastidious taste. Is not Professor Jowett right when he suggests that many things that accompany the religion of the uneducated now must also have accompanied the first preaching of the Gospel to the poor? "Could our nerves have borne to witness the speaking with tongues?" he asks, "or the administration of Baptism, or the love feasts as they probably existed in the early Church?" Since revivals take place, for the most part, among humble and untutored people, their ways will be rude, their prayers and hymns and speech uncouth, save as the Spirit invests them with a reality nobler than any culture. There is likely also to be the exhibition of unrestrained emotion, even to the extent of swoons, outcries, trances, visions, and other psychic disturbances of the sort that we term hysterical. But hysteria is a question-begging term. It should be looked upon as a bye-product of the revival, not its cause.

By their fruits ye shall know them; by its fruits also the mock revival must be distinguished from the true. The moral tone of Europe was purified and elevated for two centuries by the revival inaugurated by St. Francis. Mercy, gentleness, ministrations to the outcast and degraded, distinguished those who caught and kept its fire. Johan Tauler and his converts were tried in the balances of the Black Death. They alone remained behind to nurse the sick and dying in Strassburg, when the secular clergy fled. The Great Awakening in New England was followed by a crusade against intemperance, and by an extraordinary quickening of missionary zeal. What the Wesleyan movement did for England and its colonies must be told in terms of heightened standards of public morals, a deepened sense of personal responisbility, and a purifying of literature and of speech. To come down to contemporary history, the effect of the revival of 1904 upon the people of Wales, the lessening of intemperance, brutality and profanity; above all, the springtide freshness of religious feeling which it has brought, as of a new-created heaven and earth,—this object lesson, surely, has not been lost upon us. "Ever praise him," the Welshmen are still singing, "Ever praise him for remembering dust of earth." In the face of vast and beneficent results, minor aberrancies must always be treated with tolerance. We are indulgent with the vagries of the young lover. We do not take amiss his emotional extravagancies, or estimate his passion by the overplus of its expression. Shall we not be equally charitable when we see the Church, with streaming eyes and heaving bosom, returning to the embraces of her heavenly Spouse? *Quia multum amavit.* Much shall be forgiven a generation which loveth and believeth much.

But the emotional excesses of the revival, although they neither account for, nor condemn it, do afford us a profitable clue to its true meaning. Contemporary psychology —to be definite, we should mention such names as Myers, Starbuck, Jastrow, James and Coe—has contributed largely to our understanding of the phenomenon of conversion. The mind of man is known to be larger than we once supposed. In its depths, submerged below the level of conscious life, all the perceptions, impressions, volitions of a lifetime

are permanently registered. Among these buried elements of personality, action and counteraction may be going on of whose purport the conscious life is entirely unaware. Suddenly these elements are acted upon by some powerful contact or suggestion. They rush up above the threshhold of consciousness; they establish new series of affinities and reactions: verily, the man is born again. If the buried elements of consciousness are base, if the whole waking life has been a living lie, then there is a resurrection to damnation. The Sunday School Superintendent elopes with his neighbor's wife, the Y. M. C. A. secretary makes off to Canada with trust funds; the Jekyll, in short, is turned into a Hyde. If the buried elements are noble, we have, instead, the phenomenon of conversion. Saul the persecutor becomes the Apostle Paul; John Bunyan a believer; Jerry McAuley an evangelist. A single spark, often a verse of Scripture, fires the mine and precipitates the explosion. St. Augustine reads his "Not in chambering, and not in wantonness;" St. Francis, "Sell that thou hast, and give to the poor;" Luther, "The just shall live by faith." Is it not so, precisely, in the experience of that macrocosm, the Church? What was Pentecost, what is each successive revival in religion, but the Spirit bringing lost truths to remembrance? Revival is, to the Church, what conversion is to the individual. It is the sudden recrudescence of buried elements of her consciousness. It is the rising from the tomb of truths which have been crucified, yet cannot be holden of death. It is the rending of the grave-clothes of ceremonialism and worldliness.

If we accept this psychological view of the meaning of conversion and revival, we do not, on that account, repudiate the Divine agency and operation in them. A better understanding helps, not hinders, for it enables us to co-operate more intelligently with the gracious Spirit who guides us into truth. First of all, it confirms us, as Churchmen, in our strong and primary emphasis upon Christian nurture. Without the good elements of Christian instruction latent in the mind, there is obviously no chance of their recrudescence. A pugilist whose conversion furnished Wales with a useful leader proved to have been trained, as a child, in Christian doctrine before he lapsed into brutality. That was a pro-

found remark of Jerry McAuley when he said to a friend, "Far be it from me to limit the grace of God, but I never yet saw a man converted who did not have a good mother." In the second place, it confirms us in our insistence upon Christian discipline for those who have been reclaimed to their allegiance. The psychology of conversion must go hand in hand with the psychology of habit. Conversion must be conversion to patient, orderly ways of Christian living, or the convert's state may be worse than his first. The Prodigal must not be allowed to become puffed up by his experience, or insist upon it as a norm for his elder brother; least of all must he be allowed to lounge and let his elder brother do all the work. Revivals, without subsequent culture, have been the bane of religious life in America The soul which is taught to count feeling instead of duty its guide in the moral enterprise is subject to feverish vicissitudes which soon undo it utterly. And thirdly, a knowledge of pyschology will explain to us why revivalsm in religion is so manifestly on the wane, and why it is destined ultimately to disappear. Revivals are charisteristic of the adolescence of the Church. It is in the youth of all things that conversions are most likely to occur, because maturity brings an increasing measure of control over the subliminal processes. As men grow more mature and cultured, they grow less suggestible, less subject to radical alteration, more fixed and stereotyped in character, whether for good or ill. The Church, growing into full maturity, will exert an increasing measure of self-determination. She will not allow any vital elements in her doctrine to become so buried that they are forced to reassert themselves by volcanic eruption. More and more obedient to the voice of the Spirit, she will allow every thought and imagination to be brought into the captivity of her Saviour, Jesus Christ.

All this, however, lies in the millennial future: meanwhile it is incumbent to recognize the twofold operations of culture and revival. Of culture there is the less need, perhaps, for us to speak, because the Episcopal Church is pledged to it irrevocably as the primary instrument for propagating Christian truth. Baptism, followed by religious training and instruction, has been, and will continue to be,

the method by which she rears her children in the nurture and admonition of the Lord. It is rather to revivals that we look to supplement whatever deficiencies may be found in our present methods; there too that we are to seek certain elements of Christian doctrine which we are charged, perhaps not altogether without warrant, with having neglected. It is not to our credit that we have allowed sister communions, notably the Methodist and Baptist, to outstrip us in their ministrations to the plainer people of these United States. Something in the imperious demand which these Churches make for personal religious experience rings true, and it finds an echo in the bosoms of those lowly ones of whom the Apostolic Church was once all but exclusively composed. Nor is it to our advantage that we rank second to the adherents of Mrs. Eddy, although with a long interval between, in the preponderance of women over men. Men are less amenable than women to religious culture, because they are less submissive. There is, in their experience of religion, more storm and stress, more need, in consequence, of such quick and powerful impressions as shall beat down their guard, and pierce them with the rapier of conviction. It is not unlikely that revivalistic methods have secured to certain bodies of Protestants their adequate proportion of useful and devoted laymen.

But whatever our Church sees fit to do in this direction may well be done in the Church's way, and by the weapons most familiar to her hand. Fear and love are the motive forces of the preacher of revivals: fear, by which Jonothan Edwards brought proud New England to its knees, confessing sin; love, by which Evan Roberts stirred and melted the listening heart of Wales. And the fear of God, and of His righteous judgment, is the very meaning of our Advent message; and the love and pity of the atoning Christ is the mystery of Lent. Cannot these seasons be made times of far more earnest and impassioned pleading with the unconverted; times not so much of self-edification as of genuine missionary enterprise? Mission preaching, carefully followed up by organization and instruction, would seem to be the Church's natural way of conducting a revival of religion.

Our present knowledge of the psychology of conversion puts into our hands a novel weapon. Men trained in the science of the human heart may learn how to deal with great audiences, how to move and sway and bend them without that prejudice to personal independence which too often attended the boisterous methods of the old-time evangelist. The rudest man has his shy and sacred things, where religion is concerned, and they cannot with impunity be plucked at and exposed. Perhaps the most practical use which the Church has yet made of her new knowledge has been in connection with the health conferences of Emmanuel Church. Here we have suggestion used with discrimination and with rare restraint: popular hymns deliberately chosen to create a favorable atmosphere, cheerful and temperate exhortation, and the earnestness of extemporaneous prayer. It would seem that services of this character might be largely employed in connection with religious revivals. There is, in their very informality, that which holds many whom the formal worship of the Church repels; and of their flexibility, adapting them to use among mixed congregations, there can be no question. And finally there is open to us the possibility of co-operating largely and effectively in what bids fair to become the greatest religious enterprise of modern times, the Laymen's Missionary Movement. Here we have all the marks of a true revival of religion. We have democratic initiative: the movement starting simultaneously in many places. We have collective enthusiam: all the inspiration which attends the purpose of great groups of men. We have the recrudesence of buried truths: for was it not our Lord who said, "Go ye into all the world, and preach the Gospel to every creature," and was there not in his mind a great hope, as yet unfulfilled, when he said, "This generation shall not pass away till all these things be fulfilled"? It is not for nothing that the Church has been reading her New Testament. It is not for nothing that she has trained her children to sing, "O Zion, haste." These methods of Christian culture are producing, at last, a revival in religion, conducted by that one and the selfsame Spirit Who at sundry times and in divers manners has moved us in times past.

Address.

THE REV. FLOYD W. TOMKINS, D. D., PHILADELPHIA.

Mr. Chairman, Ladies and Gentlemen,—You must not think at the Church Congress that because we differ one from another therefore we are hostile one to another. The beauty of the Church Congress is that each man secures his own right to express his opinion by allowing every other man the same right, without any desire to give or take offence. However, I find nothing especially to be objected to in the papers read, except that they are a little too conservative. I confess to a hatred of conservatism which is generally the desire to be on the safe side.

For myself I believe very strongly in revivals. Of course I believe in Church culture. We are Churchmen; we believe in Baptism, we believe in Confirmation, we believe in the Lord's Supper, and we believe in Bible reading and in prayer. But these things are taken for granted. When it becomes a question with you whether you need your Spring medicine or not, you don't ask whether you have been eating three meals a day, you don't bring in the quesbeen eating your three meals a day, you don't bring in the question whether you have had your dinner, or your breakfast, or your supper; you just ask whether you need your Spring medicine. It is a question of health. And so with the revival. It takes the old world of sin and wretchedness of living, and brings before it the great foundation principles of the Gospel and like an earthquake shakes it with the consciousness of sin, and then holds before it the glorious love of God with all its attraction and power. This is the way we find it in nature at times, when the earthquake or the thunder storm shakes the earth and revives it. And we find it even in our lives, when God brings to a man something of a crisis in his life. So we find it in families and in nations. They need to be stirred up when they are given to boasting of the good works which are being done in the world, and which just because they are so good, and only so good, have a tendency toward stagnation.

I believe in revivals with all my heart; first of all, because they do stir up the stagnant spirit. "Wake up, wake up!" said a minister on an August day to a sleepy congregation, "it is a shame to come to God's house and go to sleep. That poor, half-witted fellow in the gallery is the only one among you awake." The man in the gallery jumped up, and said, "Yes; and if I had been in half my senses I would have been asleep too." (Laughter.) It seems as if this Holy Catholic Church and the religious world were fallen asleep and needed to be stirred up to activity. Think of it! In this twentieth century not half of the world is converted, and a great portion of the world has not heard the Gospel preached! Doesn't the world need to be roused up? Parishes doing nothing except to keep themselves alive; bodies of Christ throughout the world trying to prove their history, sitting up with the family tomb-stones as in England, often, tracing lineage, and not going out to rouse any one up to faith and hope!

Now this revival system comes to the man who is gloating over his possessions, and says to him just exactly what the Lord said to the rich young man, "Sell all that thou hast, take all of thy possessions, and remember they only fulfill their purpose when thou throwest them out into the world." It comes to the individual man as well as to the Church herself, and says, "Your idea is only how to get yourself into heaven, but there won't be enough of you to get in there, unless you bring somebody else with you; a man's salvation depends on his effort to save his brother."

We recognize the fact that revivals have to do with emotion. One thing that irritates us is to talk to people who have no feeling. When Phillips Brooks was once at an orphan asylum in Boston a little girl came up to him, and he became aware she was sticking pins in his leg. "What are you doing?" he said. "I wanted to see if you was real," said the child. There are parishes and individual Christians into whom we need to stick pins to see if they are real or not. They are awfully big, but sometimes bigness is not a sign of life. They are awfully important, but sometimes importance is not a sign of life or of feeling. It is a pitiful thing how the love of many has grown cold; they have left

their first works and show the fatal tendency to go away from anything that is true, trying to find something that is not true but is new; a fatal tendency to a lack of orthodoxy. And there is a great need of true devotion and loyalty, loyalty to Jesus Christ; to know what it is to have as deep a feeling for Him as for our friend by our side, to have our soul quiver with a great delight in Him and in what He is doing over the world. There may be a reason for the old woman's remark: "Episcopalian? There is not anything in that which would lead you to lay down your life!" Don't we know of congregations that have no feeling? Emotion! Oh heavens! you can't get them to sing or say a-men or ah-men, or any other kind of men, or to pray in the Litany as if they really did feel that they were miserable sinners! We need to bring out strength by waking up the souls of the people to realize their need of the salvation of Jesus Christ. Don't be afraid. I would be glad if some members of my congregation would come up some Sunday morning and have a spiritual "fit" in my own church, rather than see the cold way in which they come without feeling. You remember that story which the great English missioner, Dr. Aitken, tells of two fellows who had been in the seminary together; one in a country parish was rather successful, and the other was unsuccessful in the city. "Take one of my sermons," the country brother said. So the city man preached his country brother's sermon, and to his amazement the people seemed to be listening. They were moved. After service a woman came and said to him, "I am very much disturbed about my soul." "My good woman," he said, "I hope I didn't say anything to hurt your feelings!"

A third thing is, it seems to me, the recognition of service; for revivals have to do, not simply with the emotion towards God, but also with the emotion towards man. The two must go together. You will find that after every revival there has always been evidence of activity in the world's work for the spread of the Gospel; and I don't know how you can get people to act freely by any other means. Tell a man this work and that work ought to be done, and he is not hot enough to do it. If I want to get anybody to do anything I have to lead him into my study and get him

down on his knees until his emotions are stirred. That's the beauty of revivals. They take people and stir them up and say; "You are here to do God's work; not simply to have an easy time and make money, but to do God's work, to make this world a better place." The revival makes people go to work. Those churches where there is, every Sunday, a revival sermon preached are alive; and what working churches they are! They have great organizations, they go out in every part of the city, and try to get hold of all sorts of people. Why? Because they have been aroused up to the responsibility of living, to the opportunity of life.

Fourthly,—A revival does bring a man face to face with the reality of his own individual life; it makes him conscious of the agony of living. We don't know what it is to live, most of us: it seems to us to be an easy sort of thing, and we forget how difficult it is to live aright. There was once a clergyman who came to me and said, "I can't preach There has never anything racked my life." Later something did come and rack his life, and he began to preach with a new power. He suddenly came to a realization of the fact that life is an agony, a struggle, a battle,—not that we are to be glum over it, or despondent, but that we are to realize the tragedy of life. The mission brings a man face to face with that; the true revival makes men feel that life means struggle, battle, and that they must "sail through bloody seas." That is what every individual needs; and every church, and the great universal Church needs the consciousness that after all we are here in this world to fight, to shed our blood, to agonize as the Master Himself agonized for the sin of the world, aye, and after Him, to die for it. Now, the revival does that; it shakes away all these poor things which we either wrap around ourselves with dead thought of conservatism and inertia, or which superstition and tradition have enwrapped around us, and brings out the man in all his nakedness before God, and makes the Church and the individual know what he is for and what he is to do.

There is just this to be said regarding our own Episcopal Church; that she has, within herself, the opportunity of a revival system in the Parochial Mission. It has been men-

tioned, but not with very much force, by both of the writers who have preceded me. There ought to be a law in this Church of ours to establish and appoint missioners to make —my, its dangerous to say it—to make Bishops missioners; every Bishop should hold at least once in every five years a mission lasting not less than ten days in every one of the parishes of his Diocese. It would take him away from a great many meetings over which he presides, but it would bring him in contact with the people. You never find the Bishop coming into connection with his people through that beautiful and blessed operation of the Holy Ghost, as he preaches to them the truth, working with the rector in the ingathering of souls. This is what parochial missions will do. They will do more than anything else to win people, to convert men, to give themselves, so that they will stand by the good old orthodox faith, the "old time religion," which was good enough for others and is good enough for us. I don't believe we will ever hold out to strike against the tremendous tide of infidelity in the Church and out of the Church which is coming down upon us, unless we have a body of preachers who will go here and there and wake up the Church and hold before her the truth, the "faith once for all delivered" and accepted as the only means of salvation. (Applause, long continued.)

Address.

THE REV. B. W. ROGERS TAYLER, D. D., SCHENECTADY, N. Y.

Mr. Chairman, Ladies and Gentlemen:—I find myself in the presence of an audience which seems to agree pretty well with almost everything that has been said. I believe, after all, that it is a true attitude; for not much has been said which contradicts the position of any one speaker. But I have been listening—and in vain—for a certain note which has not yet been struck in this great subject of Culture and Revivals. I allude to the superiority of men to methods. To me, the question is not so much one of methods but one of men. Whether it be the quiet work of a consecrated pas-

tor in some village, or the filling of a great church on some crowded avenue of a large city, the preaching of the Gospel of Christ depends largely for its success upon the man. Wherever a man, filled with the Spirit of God, is placed, he will succeed. The human equation is the great factor in the workshop of Almighty God. He sent His apostles into the world as men; the question of method came later. True, He told them to baptize; He gave them the sacrament of the altar for them to administer. But He required that those means of grace should be translated through human personality into channels of life. God is not so much tied down to method as He is to His authorized ministers living and preaching the Gospel of His Kingdom. No doubt the normal work of the Church can be done by the consecrated parish priest ministering to his flock and leading them into a normal Christian culture. But we are not all normal in our work. Some of us are abnormal and some are sub-normal, and when the spiritual life in some community is sub-normal, God puts it into the heart of some of His servants to arouse it, to increase its spiritual fervor and temperature. Many men are brought to Christ that way.

We have listened, with interest, to two scholarly papers and have heard one of our best known speakers on certain theories of Christian culture. Now, in spite of all that has been done in the field of Christian culture we must confess sorrowfully that the spiritual life of the average Christian community is far below what it ought to be. Now, why do the clergy fail to do what ought to be done in evangelizing the community to which they are accredited? No man ever goes to any community with a more marvellous equipment for success than a clergyman of the Church does. No merchant or business man ever enters a new field with one-tenth of the chances for success than "the new minister" has. In the first place, his credentials as a man of God are recognized. Honor and respect are accorded him because of his sacred office. A welcome and precedence are given to him which are given to no one else. He has with him the prayers of the whole Church, uttered every day. "Send down upon our Bishops and other clergy, and upon the congregations committed to their charge the healthful Spirit of Thy grace:

and that they may truly please Thee, pour upon them the continual dew of Thy blessing." He enters upon his work with what I am proud to call "the grace of Holy Orders." Armed with all this panoply of equipment, all the more effective because it is spiritual, he enters upon his new field. And he fails! Fails, while he sees other men, with less equipment, succeeding! Why does he fail? Because of method? No; but because of the man. He cannot lay the blame of his failure upon his equipment. It must be placed on himself. It is not the method that has failed; it is the man.

Under these conditions—and they are anything but rare—a conscientious man knows that he has failed to bring up his flock to the standard of Christian living which is the normal, is glad of any assistance whereby his ideal, and the Church's ideal, may be realized. Let me be more explicit.

I am satisfied, from my own knowledge of things, that I have not met with the measure of success which I had anticipated when I began my ministry. Probably I am not alone in my experience. In the city in which my work lies there is a large proportion of the population which never goes to church; large numbers of men who never hear the Gospel of Christ preached. To shepherd that large unchurched population and to lead them into ideals of Christian culture would be impossible if I lived for a thousand years and worked at it day and night. The other ministers of the town feel the same difficulty. The normal work of all the ministers fails to reach more than one half of that population. Comes there now to such a community an earnest evangelist; one who has met with great success in turning men from the darkness of sin into the true light of righteousness. His methods may not be mine but his methods have won thousands, and hearts have turned to God. Now I cannot ignore a man like Moody or Wilbur Chapman who comes to my town preaching salvation through the precious blood of Christ. If I refuse to accord him a God-speed my action must necessarily be interpreted as arising out of a lack of sympathy with him and his work. That good movement, looking to the uplift of my community, receives a black eye by my

attitude. I believe that I would hinder many souls by such non-recognition of a good man's endeavor. Now I am going to say something with which, possibly, many of you may disagree. It is this: that although I am a priest of the Church, and believe absolutely in the sacramental system of the Church with its divine power in the direction of the highest Christian culture, I believe I should be doing myself, my flock and the whole community, a distinct injury by keeping out of that glorious work. (Applause.) I believe that if there comes a good man, preaching repentance from dead works and faith toward God, it is my duty to help that movement; and so far as practicable, guide and direct it, so that not only should the Church receive an accession of souls, but that the moral uplift of my own community be better than it was before. (Applause.)

I remember, when I first began my ministry, in a small Canadian town how anxious I was to look the part. My appearance had to be emphatically correct and clerical. It was an unpleasant surprise that my clerical cut did not impress the people as seriously as it impressed me. One evening, marvelling in my mind why the stately correctness of my way did not appeal to every bady in the town, I saw crowds of people pouring into the town hall to hear an itinerant evangelist—an abomination to me in those days. Curiosity led me to follow the crowd and I remember well the illiterate Salvation Army preacher, and how he held that congregation in his grip through sheer earnestness in preaching Christ Crucified. Men who dozed over my carefully prepared thesis were held spell-bound by this illiterate Salvationist! I could scarcely repress a smile when, in reading the parable of the Pharisee and the Publican, he made the Pharisee say "I give *titles* of all that I possess." Evidently he thought the word was "titles," not "tithes." What really devout child of God would, in his mind, be content with giving a tithe? But this curious blunder set me thinking and I soon realized the significance of the success of the preacher who was giving a "title" of all that he possessed to God over the man who was satisfied with giving a "tithe."

The irreverences of some well meaning evangelists

should not be allowed to spoil the whole idea of evangelism. And yet many are sincere even in their irreverence. It was Billy Sunday who prayed once that if there were any imps of hell going out that night, seeking whom they might devour, the Lord would give them "cold feet." Possibly he did not see the point of his own irreverence!

Mr. Chairman, I believe that we are now facing the beginning of one of the most important spiritual movements in the history of the world. I believe that the Laymen's Missionary Movement, which has met with such a marvelous success, is the forerunner of a yet more important movement, a world-wide evangelizing movement, which will sweep over the cities and towns and villages of our land. The Laymen's Missionary Movement has evoked an enthusiasm, not only for missions abroad, but for evangelizing the masses at home. This movement of the Spirit of God upon the face of our natural life will result in the revival of a new Evangelicalism. Ecclesiastically I am not an Evangelical. I have always called myself a High Churchman, but a moderate ten-story one compared with some of the fifty-four storied High Churchmen of our times. Still, I believe that High Churchmen, or Low Churchmen or Ritualists,—indeed all who name the Name of Christ—are more desirous of bringing this world to the feet of the Master than they are concerned about their own precise, distinctive method of doing it. I believe that we are all going to unite in this great world-movement, yet working along our own lines, for a preaching of the Gospel wherever the Gospel can be preached. Until that is done, and unless that is done, we may look in vain for a real Christian Unity. It is only by learning of others' successes through their methods, and teaching them of our successes through our own methods, that we shall get the right perspectives of true evangelism and true Christian culture. From the joining together of these forces by men to whom method is only a means to an end, shall we develop that normal Christian life which should be the mark of every civilized community; a result for which we are all working and preparing, and for which we ask God in the Name of our Lord Jesus Christ. (Applause.)

Discussion.

THE REV. WILLIAM HARMAN VAN ALLEN, S. T. D., BOSTON.

I had meant to keep silence, "even from good words, but it was pain and grief to me." I do want to say a-men and ah-men and any other kind of "men" to what my brethren have been saying. The sound Catholic words of my dear and honored friend, Father Tomkins, I echo with all the enthusiasm that a High Churchman may have, though I am not a High Churchman at all. I am glad we are waking up to the fact that this American Church is cursed with the eighth deadly sin. We have been, in the past, so fearfully timid about letting ourselves go. We have identified culture with repression and restraint, and we have justly been labelled for having a name that we are alive while yet we are nearly dead. Real culture is something very much alive, intensely and burningly alive with the enthusiasm which burns out dead rubbish. Our culture would be careful to rake the ashes over the sparks, lest there might be a blaze. We have had too much of that altogether. Mr. Emerson said once, in his bitter way, that Anglicans had a new commandment, "By taste shall ye be saved." I am afraid there was a lot of truth in it.

Secondly, I want to subscribe, with a full heart, to the main proposition of Dr. Tayler. There is a certain unpleasant familiarity and professionalism about many men who are called evangelists. I do not hold the devil in so much reverence as Dr. Tayler, so as not to pray that he might have cold feet if he came seeking whom he might devour. But there are some bearers of a charismatic ministry whose voices are like the trumpets of God talking with men. The name of one has been pronounced on this platform, at whose feet I am quite willing to sit, when it comes to learning the methods of presenting the foundation truths of the Gospel.

It is a false implication that there is a necessary struggle between revivals and culture, when such as he are the revivalists. Would God I might say he was a Bishop in the

Church, or the priest of some parish! The greatest evangelist I know today is J. Wilbur Chapman. I pray that he may yet come into his full inheritance in the Church. It fell to me to assist, in certain ways, at what was called "the Great Awakening of Boston" a year ago last winter. There Chapman was at the head of it all. It was not possible for the clergy of the Church to co-operate actively in such meetings by joining themselves in the preaching, because if they were to preach the fulness of the Faith, particularly as regards the sacraments, it would not be welcome to their fellow-workers. But I went to the meetings myself in Tremont Temple; I sat on the platform to show that I believed in what was going on, and I never heard a word to which I could not subscribe. The message was the message of the Personality of God, and then of the love of God, as revealed in the written Word and in the Incarnate Word. And that message, which is all one, was brought home so beautifully and clearly and vividly, with such exquisite pure English, with such vividness of style, with such warm and loving zeal, that I prayed every night that I might have some of that spirit. I advised my own people, Sunday mornings at Mass, to go to those meetings, to receive some of those blessings. It is useless to preach about the Sacraments until you have said something about the existence of God and the love of God, and His judgments against sin. Then they will be asking about Him, and can be told that they must come into union with Him; and the priest can lead them on to the Sacraments and to the fulness of the Church's teaching.

I tell you here that it is a reproach to us that we have not more men of that type. We have mission preachers, brethren holy and beloved, who do great good; but not a man in the presbyterate or episcopate in the American Church does the work that is done by J. Wilbur Chapman and in his method. I hope he will read what I have said:—he will be angry with me for saying it, he is so modest about himself; he will be angry, I know, but the truth must be spoken.

I know the rector of a parish in Philadelphia, (there he sits!) who, if he put himself to that sort of work, could make the heavens ring with the proclamation of the Catholic Faith, and wake up the sleeping saints who are at ease

in Zion. I hope he will do it for me in my parish soon. We might have many more who would bring men to realize that the Apostolic Succession is not a sort of historic curiosity for exhibition, but a real vital cable stretching from Pentecost until now. We need them, that the sleepers in our Zion shall wake up, and we shall have a true sort of revival which shall mean the quickening of men in the faith unto holiness of life. (Applause.)

FRIDAY AFTERNOON,

Seventh Topic.

THE MORAL LIMITS OF PRAYER.

Paper.

THE REV. BENJ. S. SANDERSON, BETHLEHEM, PA.

As to the main subject there can be no dispute among Churchmen: Such differences of opinion as may be expressed by the various writers and speakers at this session can only arise from applications of the theme. For this reason, we presume, the question before us has been worded as announced, 'The Moral Limits of Prayer'. As we are not now concerned with unbelievers, or confronted by those who in the large would challenge its efficacy, we need not consume valuable time in arguing for either 'the duty and privilege of prayer' or its place as an essential factor in the spiritual life. I take it, the question now before us is not 'whether we should pray,' but, 'For what is it right to pray.' Save incidentally, neither the duty nor the obligation of Prayer need be referred to. Yet, just at this point, let me venture casual reference on the historical side, the pertinency of which it is hoped will appear before we conclude.

There are several suggestive facts which confront the historical student. One is what we may term "the widespread Prayer Habit." As a fact, this Habit embraces humanity. From the beginning, everywhere, man (wherever found) has always felt his dependence upon Something outside himself and, therefore prayed. Such a fact cannot be lightly dismissed, or treated with undue levity. Always, the existence of this higher and mightier Something has been taken for granted. And, so believing, man has not merely discussed the possibility of entering into communion with such a Power; he has assumed as a matter of course he must do so, and he has. "Upon desert plains and wild promontories not less than in crowded thoroughfares and gorgeous tem-

ples; priesthoods and kings and multitudes have taken prayer for granted as being the most practical, as well as the most interesting and solemn concern, in their lives.''

We surely do not err when we term this habit 'Obedience to a natural, human instinct.' Equally true historically, as it is noteworthy in its significance, is the variation in the content of prayer according to man's progress intellectually and morally. As revelation, or experience, or enlightened reason have given man a nobler concept of his God, his prayers become sensibly clearer, purer, better. Each upward step in his knowledge of God, immediately raises man out of any possibility of satisfaction in or use of the crude and rude, the base and degraded forms which completely satisfied his fathers. Equally true has it been that when man's vision of God has been blurred or his belief in the Divine Reality deadened, the instinct of prayer has been checked at its very roots, for man has never nor will he now, cry out into empty space. We emphasize these obvious historical facts, for in their light our appointed theme can best be studied. The wording of the subject is 'The Moral Limits of Prayer.' The qualifying word 'Moral' is plainly equivalent to 'right' or 'proper.' We have seen that the 'concept of God' and the 'Prayer-Habit' go together, they cannot be separated. The chosen theme then asks of us, as Churchmen, certain questions in view of facts with which we are confronted. For one thing, the proven conclusions of modern scientific knowledge have confessedly modified, if they have not practically revolutionized, our concepts both of the world in which we live, and of our God. Moreover, as 'the heritage received from our Fathers', we have put into our hands (for public use and presumably embodying the spirit at least governing our private devotions) the Book of Common Prayer, formulated in another age and based upon implied conceptions of God and His Universe seemingly at wide variance with our present day knowledge and belief. So we may say questions like these are included in our theme. 'Is it right for us to pray to God in the spirit and after the fashion of our Fathers?' Can we honestly petition God today not only for many of the things which they did without a shadow of doubt, but even use, with scarcely a change, their phraseo-

logy?' 'In view of what as known today, is it proper for us to obtrude ourselves with our prayers into the domain of the Physical Sphere, or even into much of the Realm of the Moral and Spiritual?' 'Has not modern scientific knowledge obsoleted a very considerable portion of our Liturgy?' To give concrete instances. We are aware of how large a place 'Repentance and Confession' (the result of real conviction of sin) occupy in a Churchman's prayers. What shall we say then to this *ipse dixit* of one of the Apostles of the "Religion of the Future?" "Moral Freedom and Responsibility are *mere chimaeras* and the first thing a reasonable person has to do is to get rid of them. He could no more help acting as he did on a certain occasion, than he could help the size of his heart or the color of his brain. He is no more responsible for his acts than a tree is responsible for its leaves. Of all senseless delusions, or wastes of power and time, those involved in expressions of remorse are the worst." Certainly there is no difficulty in seeing that if such a reading of the 'world in which we live' is correct, the Philosophy of Determinism, has materially limited the scope of prayer. Or, again, in face of the 'Uniformity of Nature,' 'the Reign of Law,' is it right to pray for rain in time of drought; for the stay of pestilence, deliverance from sickness, etc? Is not rather the only rational attitude that complacent acquiescence of which Coleridge sings:

> 'No wish conceived, no thought expressed,
> Only a sense of supplication,
> A sense o'er all my soul expressed,
> That I am weak, yet not unblessed,
> Since in me, round me, everywhere
> Eternal strength and wisdom are?'

Here is, indeed, an extreme limitation; for heeding the poet's advice would, if logically followed, eliminate all petition, the passive state of mental and moral acquiescence forbidding any voicing of prayer. A sense of supplication is not compatible in any way with an address of the Throne of Grace.

And yet again, we have another would-be prophet of the New Order who boldly asserts, 'The Modern man, reading

life and Nature as they are known to-day, cannot believe in a God who forgives. Nothing could be forgiven.' Which, if true, would vitally touch more than one side of Prayer, blotting out as it does the cry for Pardon and the desire for Absolution. These—and we might quote many more—are but samples of the questions which seem to be suggested by our theme. Did time allow, it would be interesting and profitable to take up each separately and consider it in detail. As this is out of the question, we will do better service by confining ourselves to one large question which really embraces all the others. For we can summarize all that could be asked in this 'What has madern knowledge done to the possible scope and range of Prayer; has it changed, narrowed, circumscribed, or possibly destroyed its limits?' In other words, in view of what we know today, *for what* is it right for us to pray? To answer, we must define in some way these facts of Modern Knowledge whose existence raise the question. What we have in mind best appears when we contrast earlier thinking and the thought of today on kindred things. We select two—the Universe and God—as illustrations. As to the first, so late as almost the middle of the Nineteenth Century, creation was regarded by almost everybody as a comparitively recent and as quite a snug affair; its duration measurable in a term of years (a few thousands indeed, but a trifle in comparison with its well nigh incomputable history as we now know and believe.) Of this creation our planet was the center as man was its raison d'etre. The Universe was geocentric, our earth was the globe, while the heavenly bodies, Sun, Moon and Stars. were but its luminaries and adornments. Today none but the children of the race think in this wise. Modern Astronomy has searched the heavens as the physical Sciences have explored the things of earth, and it is a commonplace to say that man today finds himself in a new world. The intellectual process and the moral discipline of the past half century may be summarized as the effort of humanity to domesticate itself in this '*Roomier Universe.*' Mentally and morally all our concepts have been materially touched by this new knowledge of the stars. Nor need we be surprised that this enforced

change of attitude produced some disquiet. No one likes to be rudely disturbed in the cozy peace of a well warmed room, hustled from the glow and warmth of the fireside, and harshly bundled out of doors into the chill and gloom of the open. It takes time to accustom oneself to the new surroundings. While it cannot be truthfully said that man has yet become thoroughly used to his new environment, the signs multiply that the best thought of today is finding itself more and more at home in this roomier Universe, a concept proved beyond dispute by Modern Knowledge.

In the same way has the Concept of God been altered. That method of thinking about the Diety which prevailed from the earliest record of any thought at all about Him up to the day of our Grandfathers, has today been practically abandoned, or, to speak more accurately, outgrown. I mean that outward and mechanical concept, the notion of Diety apart from His World, localized in some distant Heavens acting upon the World entirely from the outside—notions such as these modern scientific knowledge has seemingly smitten to the death. "The Immanent God," "God in His Universe," "the Divine Father at work with His children in the same House" these are the Modern phrases. The Reign of Law, the Unchangeable Order, the Fixed Uniformity of Nature; this is that upon which Modern Knowledge builds. Here too is a radical change in mental attitude. The most of us are not so young but that we can remember well the dire prophecies as to what all these new ideas must surely mean to the Ancient Faith and with what energy many of the elders girded themselves to combat these dangerous tendencies. But the prophecies were unfulfilled and the fears were found to be futile. The new doctrines, because they were based upon sound and unassailable premises, slowly gained credence, and are now generally accepted. And just here the present writer finds his message. For mark well, that this 'Roomier Universe' of which we are learning today, this majestic Vision of the Immanent God, whose magnificent potencies are daily astonishing us with continuous revelations of beauty and glory, so far from checking the human instinct to pray, so far from narrowing or diminishing its possible limits; so far from modifying or

contracting the possible range and content of Prayer, have (when squarely faced) enlarged and amplified the same. Is it not true, as one has eloquently put it, 'the greater the Universe, the greater its Maker?' Do not the dimensions of the one assist us materially in our judgment of the other? And in the long run that which counts for the most is the moral quality. If, to follow the Pauline reasoning 'the unseen things of God' can be surely estimated by the visible tokens of His handiwork, certainly 'the Power which is expressed in the worlds which populate the Milky Way must be to us some sure index of a Love commensurate with such a Power. And what may we not expect from it?' If God in these latter days is astonishing us by the revelations on His material side, what surprises may not be in store for us on the side which is spiritual? Not the least reassuring sign of the times is that increasing realization of today proclaimed by the most accurate (or, as Sir Oliver Lodge insists on calling it) the "Orthodox Science," 'that to the uttermost verge of this Roomier Universe we find not only the presence of Mind, but (which is of infinitely more importance) the same mind.' To quote a well informed and reverent student of Modern Science. "The same Kings' writ evidently runs throughout the whole empire. The old Roman's pride and sense of being at home when, in farthest Britain or by the remote Euxine, he saw the flash of Rome's Eagles and heard the tramp of Imperial legions, is, in a fresh way, reproduced in loyal souls, who today find the Power they adore exercising a sway which, at no furthest remove in this stupendous whole is contravened. If the Universe, through all its Suns and Systems, knows that one Master of the House (who is already known to us) there is enough here surely to thaw out all the chill of strangeness and to make the cosmic spaces to their uttermost reach friendly and homelike." Set to music this means,

"Whither shall I go then from Thy Spirit:
"Or whither shall I go then from Thy presence?"

We stress facts like these, not only for their bearing on our main theme, but because they show us how far we have traveled since the Mid-Victorian Era when Tyndall could

dumbfound the Christian World with his Prayer.—Test. The old *a priori* objections to Prayer (or at least phases of it) which used to be urged so forcibly, the doctrines of Modern, Orthodox Science are proving to be absurd, out of date. These former cavils, "Shall the fly on the wheel presume to govern the machinery?" 'Dare the pigmy man dictate to the Supreme?' lose their whole point as objections today. The arguments against Prayer based upon an impassable gulf fixed between God and Man, must now be relegated to where they belong—the lumber room. The best science, the accredited Philosophy and Psychology of today, unite in the affirmation that really these two—God and Man —are more nearly related than humanity in its most soaring speculations has ever dared to dream. Speaking or thinking of the Universe, we now know that we can exclude or shut off no part.

'All are but parts of one stupendous whole
Whose body Nature is and God the soul.'

For a Christian, of course, the sole basis for Prayer must always be the revelation of Jesus. From the Master comes at once the example and the Precept. Its Morale, its limits (if such there be) within which alone is it proper for man to pray, he must outline.

And we affirm that His fundamental disclosure of the Supreme Being as the Eternal Father and Infinite Love creates the atmosphere in which man's instinct to pray finds its permanent satisfaction. What we are trying to show is, that today informed Humanity by the use of its God—given endowments; along the divinely sanctioned pathway of reverent and careful observation, speculation and experience; guided and inspired as we also believe by that Holy Spirit whose Mission it is to lead men ultimately into all of the Truth; with reinforced vision is able to see more clearly into the meaning of Jesus, to interpret His message more fully, because the rediscovery of that ancient truth, the Immanent God, reveals in flashes of almost blinding light what the Divine Fatherhood as taught by Jesus really means and implies. Surely it shows us, if nothing else, that the "Reign of Law," the supposed unchangeable 'Uniformity of Nature,'

which in their first discovery bulked so large as almost to hide the 'Throne of Grace,' materially limiting if they did not altogether obliterate large areas of possible prayer; to-day better understood, as they have been more accurately defined, so far from being arguments against, are really but the more forcible reasons why informed man should obey the natural instinct which leads him to pray. The glowing poetry of Psalmist and Seer, which dared to behold in all the Forces and Powers of Nature God's Instruments for the accomplishment of His Will and obedient always to His word, is verified by the sombre prose of our Modern Science 'which is filling with divinity all the processes of life.' These processes of Nature are now seen to be the very opposite of aimless, leading to a goal which is becoming more and more convincingly clear and definite. All creation is seen indeed groaning and travailing, but he who desires can behold in this very travail the hope of the final, triumphant issue in the sons of God. Behind the complicated machinery and mechanism, may be seen the benignant presence of its Divine Superintendent; above the roar and clatter of its ceaseless working may be discovered the tones of His omnipotent "I will." Unless we are prepared to read God out of His world, or to defy the Processes of Nature, how can we separate or sharply divide the Reign of Law from the Infinite mind, this Eternal Energy, whom Jesus has taught us to call our Heavenly Father. Ideals such as these may modify, but they cannot fundamentally alter our conceptions of Prayer. Least of all can they in any way restrict or narrow its possible scope and range. Rather they reassert what Prayer, in its largest sense ought to be, namely, the conscious realization by man of the reality of the Immanent God. We have come to know that the Ultimate Reality must be the sole source of our love, our justice, our forgiveness, as it is the Fount from which comes our mind, our reason, our physical energy. Confident that the 'soul of God pours itself into the world through the thoughts of men,' when we speak of God we realize that we use the greatest and truest word of Him as at the bidding of our Master (who knew Him best) we call Him "Father." And it is in the magnificent sweep and range of the Infinite Fatherhood that we have the real con-

tent of Prayer. Putting it broadly, "Prayer on the human side is man's declared alliance with the Infinite. It is the sap in us, all the warm life current in us, rising past every intermediate object of desire to our very topmost, and thence streaming out to meet that higher Beyond of which it knows itself to be a part. Man (the better he gets acquainted with himself) becomes the more conscious of the fact that so far from being a finished product, he is only in process of becoming. And Prayer is naturally one of the ways in which he seeks the Being and those things by which he is being made. Now just because man knows that nothing can be withdrawn from the Divine Life, that there is neither a No where or a No Thing, when God is not, his prayers must cover the whole sweep and range both of his belief and his knowledge. Where will we presume to put the dividing line and warn off with our 'Up to this point,' but no further?" In the sphere of physical need? In the domain of the mental or moral affections? In the concerns of human relationships, the social and political life of mankind? Can we eliminate Repentance, Confession of Sin, supplications of Forgiveness for sin, guidance in perplexity, deliverance from temptation? Here is the sufficient answer to those who ask whether, in the face of what we know, must not the active petitioning of our fathers be succeeded by less of asking and more of passive communion on our part. No, we say, *for the more we know* the more supreme becomes the Eternal Mind; the more complete our kinship with that Mind, the more absolute our dependence upon that Mind. There are limits in prayer, but we mis-define when we take from prayer, its ancient, its technical, its natural meaning of petition. There is a Morale in prayer as in everything else. He who taught men to pray, imposed the conditions. The petition, to be effectual, must be meant (fervent) and it must be offered up in faith. It must always be offered in submission to the Divine Will. We must never fail to realize 'our ignorance in asking.' We must never confound the answers to prayer with prayer itself, as though prayer were an 'amulet or wishing cap.' But beyond what limits dare we oppose to possible prayer? Reverencing the Name of God, man will pray for the coming of that Kingdom in its every phase. Because he knows the

nearness of God to himself, their mutual Kinship, in his prayers man must embrace the whole range of his experience. His needs, his wants, his trials, his conditions, all will naturally find a place in the outpourings to the Father. Because 'God sitteth above the waterflood and remaineth a King forever,'' in perils by land and sea must believing man invoke the divine help; in times of pestilence and drought must he plead that the catastrophe may be averted. For Rulers and those in authority will he pray. For sickness and distress he will implore the compassionate mercies of the Heavenly Father, as in the hour of death he will yield the departed into the safekeeping of the Eternal Love. In short he will obey the Apostolic injunction, 'In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God.'

''For what are men better than sheep and goats,
''Which nourish a blind life within the brain,
'If, Knowing God, they lift not hands of prayer,
'Both for themselves, and those who call them friend,
'For so, the whole round earth is, every way,
'Bound by gold chains about the feet of God.''

'Once realize that you are part of a great orderly and mutually helpful Cosmos,' says Sir Oliver Lodge, 'that you are not stranded or isolated in a foreign universe, but that you are part of it and closely akin to it; and your sense of sympathy will be enlarged, your power of free communication will be opened, and the heartfelt aspiration and communion and petition that we call prayer will come as easily and as naturally as converse with those human friends and relations whose bodily presence gladdens and enriches your present life.'

'The Moral limits of Prayer'; what is it right to pray for; how far (beyond the mental and moral discipline needed to conform our minds and wills to the manifested Order of Things) shall we project ourselves by voiced petition into that Order—while we are still pondering these questions, let us remind ourselves, in a final word, of how from most unexpected quarters (apart from any theological consideration at all) skilled physicians, the master Alienists, foremost

Scientists and profound Philosophers, are alike today reaffirming 'prayer as one of the laws of the spiritual nature as surely as gravitation is of the physical.' Indeed it is in itself a gravitation, as it is the soul's inevitable impulse towards its Centre and Source. 'There is no literature,' says one who speaks from knowledge, 'so wonderful, as the History of Prayer. Who wants man at its highest cannot leave this page unturned.' Such reading, as it would reveal the secret of the soul's true greatness, would sufficiently answer the question which has been raised for us. For we would find in our study that in the lives of the truest and sanest of our race, prayer has been the potent factor in their lives. The precise relationship with the Unseen Order to which prayer makes its appeal, may continue shadowed in mystery. But this we surely learn, that the asking and the response alike primarily come from God. 'It is in this divine air, in this practice of the Presence of God, as Brother Lawrence so finely terms it, that the soul grows, and it is here we discover, and by this fact alone we can venture to define, The Moral Limits of Prayer.' "We shall be satisfied when we awake after the divine likeness." Ere that 'awakening' what moral limit can there be?

Paper.

THE REV. HERBERT SHIPMAN, NEW YORK.

It was Guizot who wrote: "With joy, or with fear, openly or in the secrecy of his heart, it is to prayer that man betakes himself, in the last resort, to fill up the void of his soul, or to bear the burdens of his destiny.*"

Could we hear the voice of the world as God hears it, beneath the many discordant cries that fall and rise, forever changing, there would be borne to our ears one great under note that never changes in its urgency or volume, that persists through all and over all—the undernote of Prayer. Engraved on Babylonian tablets, written upon Egyptian papyri, in the ancient books of India, Persia and of China;

* L'Eglise de la Société Chretienne, p. 22.

heard in the cell of the Muezzin, symbolized in the drone of turning prayer-wheels, chanted by Cathedral Choirs in Litanies and Te Deums, wrung from hearts in the silent places where men wrestle still with God, and cry, as Jacob cried, "I will not let Thee go, except thou bless me,"—everywhere is Prayer—the voice of the soul that was made for God and is ever restless until it finds him, of the child that refuses to believe itself an orphan in its Father's house.

For the most part, too, it has been as a child that the world has gone to God in Prayer, speaking as a child, understanding as a child, thinking as a child. In the child-spirit it has taken to Him its wants and needs, possible to be satisfied or impossible of satisfaction, it matters not; measuring its requests in accordance with no psychology of Prayer, conscious of no limits set to its petitions save that of its own felt needs and longings, with no philosophy save that of its own weakness and the strength of the One to whom it prayed.

And who shall say that the world has been wholly wrong in this; that the Father has not understood and, because the light that led astray was light from Heaven, has not been ready to forgive the faultiness of the prayer for the trust and love that prompted it?

Today, however, we are being told with more or less authority that the time has come for the world of praying men and women to put away childish things and face the facts as grown up people should. Prayer itself in its old sense, we are assured, is losing its place and power in the lives of thinking men—even in the lives of those who still claim for themselves the name of Christian. By many it has been put aside altogether, and with others it remains only as the last, lingering memory of, and tribute to,

> "The touch of a vanished hand
> And the sound of a voice that is still."

There is, today, a wide-spread and growing uncertainty and uneasiness in regard to the whole subject of Prayer, dividing the field which lies between those who pray with the child-like faith and those who have decided that there is "nothing in it," with a wide-spread and, perhaps, growing

indifference and tendency to give the whole thing up. The real question which is troubling those who continue to think, is not, Can God hear us when we pray?—so much one who believes in God at all must perforce acknowledge—but, Can God really answer the prayers He hears?

Has not modern science proved to us that the great world machine, with our own lives bound to the wheels, moves on, uninfluenced by, incapable of being influenced by, any force outside itself?

Does not enlightened faith compel us to believe that God's will must inevitably and invariably be the best, whether we pray or not, and that it is utter presumption on our part to endeavor, out of our ignorance, our prejudice, our selfishness it may be, to change His best to something else that seems best to us? What absolute proof is there that any prayer is, or ever was granted? The proposed test of 1872 is never likely to be proposed again. Failing that, what shall assure us of any certainty? What of the heart-breaking silences we all have known—refusals without so much as a voice to speak them or to tell us why? May it not be that telepathy, when more fully understood, or some other power of the mind not yet understood at all, will explain on purely natural or psychological grounds, and so explain away, all that men, from time to time, have trusted were God's answers to their prayers, and in which they found hope and comfort? May not prayer be reduced, after all, to what we now-a-days call auto-suggestion, to a kind of pious talking to one's self; or, at most, may it not be essentially only the bending of our wills, in submission or in active service, to the will of God?

Is there, that is, a reality in Prayer corresponding to the form of petition in which most commonly men have offered it to God, or does the form of petition as Doctor Coe puts it, only "serve as a helpful symbol of what prayer intends to express of dependence, of trust, of the desire that God's will be done, and especially of our acceptance of His yearning purpose as our own."

Surely this is a part of Prayer, a great part, and, no doubt, it should occupy in the prayers of many of us a much

* "The Religion of a Mature Mind," p. 337.

larger place than it does occupy. The real question is, however, this: Is it the whole of Prayer?

According to Aristotle's "Law of Excluded Middle," which declares that a thing must either be or not be, it is either the whole of Prayer or it is not. If it is, if petition in the sense in which it is commonly understood and commonly used, has no legitimate place in prayer, then, in the degree that we realize that sobering, if not dis-heartening, fact, a moral limit is at once fixed beyond which we have no right to trespass. In the interest of straightforward thinking, petition in the sense in which it is commonly understood and used should be eliminated from all our prayers, public and private, for surely there is a less subtile, less confusing, more direct and, if I may say it, more honest in which to tell God that we want to bend our wills to His, than by placing before Him our desires and asking Him, in regard to definite concrete things, to grant our prayer.

If God cannot—and we know that He cannot—give us what we ask Him for, if He is so conditioned or the world is so arranged that our prayers have no effect in bringing about through Him results which otherwise would not be brought about, then I submit that we have no moral right to address Him as though we really expected these results to be so brought about. To hold to a form of prayer—in the Prayer Book or out of it—which we are conscious of having outgrown, which requires reservation and evasion—a kind of mental and moral sleight of hand—to make it square with what we honestly feel and believe, this I submit, is intellectually, nonsense, and morally harmful. It is not edifying to ourselves or respectful to God. It is no better than pious pretending, than solemn trifling with something that is very serious and very sacred.

Is this, however, a true, statement of the case, *i. e.* that a moral barrier is raised against Prayer in the sense of petition by the fact that God is so conditioned that He cannot answer? I, for one, do not believe that such a barrier exists, because I do not believe that God is so conditioned. The uniformity of Nature, here before our eyes, and no less in those spheres where it shades off and disappears, lost to the tests of sense in what we are wont to call the supernatural

is no dead self-centered thing, self-created, self-executive, but the constant manifestation of the eternal will of God, from which His will is never divorced, but through which it is forever acting. We are "right in refusing to believe that the red tape of eternal precedents ties down the Governor of Creation from doing yet and now what He will with His own. The Heavenly Father is not a petrified spirit whose choice and volition were exhausted in deciding on pre-creation decrees aeons ago. He saves to Himself, and day by day enjoys, that liberty which energetic men count the first condition of success—the liberty to meet with new means the demands of new circumstances. And to God the new circumstances may be new prayers for new blessings.*"

It goes, of course, without saying that every reverent loyal prayer, enters God's presence through the doorway which Christ erected in the Pattern Prayer and over which is written: "Hallowed be Thy Name; Thy Kingdom Come, Thy will be done."

Equally, of course, it goes without saying that prayer exerts no irresistible compulsion upon God. It is not an order upon His power which He is bound to honor on sight. All that we ask—if we ask as we should—we ask simply because it seems right to us, and always in active submission to His higher wisdom.

I have emphasized this matter of the validity of Prayer in the sense of petition and dwelt upon it at what may seem disproportionate length, because it seems to me a somewhat idle task to discuss the moral limits of prayer, until one has defined what he means by prayer, and has decided whether or not there is a moral barrier across the very doorway, forbidding such petitions as undeniably make up the great bulk of prayer to God.

Other arguments aside, it is so that the world has prayed its best prayers from the beginning down, with faith that God not only hears but answers. And the man has a heavy task who would prove that the mind and heart of the world are wrong in their most intuitive, most enduring and noblest reaching after God.

---

* W. R. Best, "Beyond the Natural Order," p. 40.

It was so that the Supreme Master of Prayer, Jesus Himself, prayed. When He said: "Thinkest thou that I cannot now pray to my Father, and He shall even now give me more than twelve legions of angels?" He presented Prayer not merely as communion, but as power—power upon which waited the power of God Himself to act. When in Gethsemene He cried: "O my Father, if it be possible, let this cup pass from me," dare we say that it was not a real petition, conditioned as, of course, all true petitions must be, but wrung from His very heart of need? It was so, too, that He encouraged and taught His diciples to pray.

When one says, as a recent writer does, that " 'Give us this day our daily bread,' has the form of asking for a specific, physical thing, but the underlying thought of it is trust, or the recognition of our whole life, in all its details, as having an immediate relationship to God's loving plans.*" he undoubtedly reads into the words, or through them, a thought that was constantly in the mind of Christ; but just as certainly he reads out of them, if words can be trusted to convey thought, a very definite meaning which He intended to convey when He spoke the words.

It is certain that the very petitions which men have always made to God, He not only allowed men to make to Him without rebuke, but, if one accepts the Records, answered them. It was so that they called to Him in the storm which overtook them on the Sea of Galilee; it was so that Cornelius for his servant, the unnamed father for his son, Jairus for his daughter, came to Him, praying for His help. It was so that the woman of Canaan cried to Him, not for passive submission to the seemingly inevitable, but, with passionate refusal to accept it, that the seemingly inevitable might be touched and overturned, that the life she loved, warped and broken as it was, might be restored to her whole again.

Nowhere in the example of Christ, in the New Testament or in the Bible as a whole, as nowhere in God's other revelation of Himself through nature, is there a suggestion that there is a moral barrier raised against prayer in the

* G. A. Coe, Ph. D., "The Religion of a Mature Mind," p. 338.

sense of petition either because of its presumption or because of God's inability to answer. On the contrary, the implications from the words and example of our Lord would seem to be that the world has been mistaken, not in trusting God, but in its failure to trust its own highest instincts; not in believing that God may answer Prayer, but in making too little of the place and power which God has assigned to prayer among other effective forces in the administration of the world.

A recent writer, speaking, from the point of view of the psychologist, of the apparent failure of our force of character to keep pace with our intellectual culture, has this to say: "Why may it not be possible that this very lack in human personality, this failure to fulfill its early promise, is due to the universal disuse, or insufficient use, of the exercise of prayer? I say this as a scientific suggestion, which might be made by anyone, whether he were a praying man or not.*"

May it not be that God can really give more to the man who asks than to the one who does not ask, because the very act of asking, the very turning of heart and mind and soul to God, means in itself an increase of capacity to receive the gifts God in any case desires to give? May it not be that Prayer, backed by the will, releases and places in God's hands to use a power which otherwise would not be His, a power to produce results in ourselves and even in others which without such a surrender as Prayer implies, could not be produced? May it not be—since God's rule of the world, whether we view it as a Kingdom or a Fatherhood, is not despotic, but constitutional—that God has voluntarily limited Himself for our good and education, giving us a "say," a part and share in government, making certain results contingent upon our suffrage, that is, our prayers, for those results, and so developing in us a higher judgment and a sense of personal responsibility for the world in which we live in all its departments? However this may be, it is certain, I believe, that prayer like other natural forces, is under Law, that its effectiveness is conditioned by definite limitations, and that a very real responsibility is laid upon us for the

* E. H. Rowland, Ph. D., "The Right to Believe," p. 187.

way we use it and for what we use it. Liberty to go to God in prayer does not mean the right to ask and demand of Him anything and everything that in our ignorance and selfishness we may wish at the time to have. There are limits to the right, and even good men at times need watching lest they overstep them. Says the writer last quoted: "A law is a law, whether of mind or matter, and there are, I believe, certain ways in which a man cannot pray, however good his will, just as there are ways he cannot set a broken leg, no matter how much his sympathy goes out to the sufferer.*"

It may well be that as these limits are more clearly understood, there will be less of disappointment in regard to what we call unanswered prayers, and more and more a returning to its use as we realize that we are bidden pray, not only with the spirit, but with the understanding, not only fervently, but loyally and with intelligent regard to the limits set.

As a practical, if somewhat rough and ready, method of classification, the lines which fix the moral limits of the right of prayer may be considered as forming a quadrilateral, the four sides of which are these:

1. The Character of God.
2. God's expressed will, however expressed.
3. The rights of other people.
4. Our own ability to answer our own petitions.

1. The character of anyone, God or man, of whom requests are made, necessarily affects and limits the character of the requests which may, with propriety or, in the case of God with moral right, be made. I may, if I be so disposed, ask of a bad man without offence to him that which would be an absolute insult to ask of a man of upright character. To Hermes, God of thieves, the thief may pray for success, but not to Zeus.

* E. H. Rowland, Ph. D., "The Right to Believe," p. 181.

"Setebos," says Caliban in his meditations,

"is strong and Lord,
Am strong myself compared to yonder crabs
That march now from the mountain to the sea;
Let twenty pass, and stone the twenty-first,
Loving not, hating not, just choosing so.
Say, the first straggler that boasts purple spots
Shall join the file, one pincer twisted off;
Say, this bruised fellow shall receive a worm,
And two worms he whose nippers end in red;
As like me each time, I do; So He."

There would be no need to hear the prayers of Caliban in order to assure one of their character.

To the God of Mahomet's revelation, himself bound by no standard of justice, who can, as the Koran insists, do as it pleaseth him, one might plead without offence for injustice or for a successful lie. The character of Jehovah as understood by David raised no moral barrier against the shocking petitions of the imprecatory Psalms; and in a later day, the character of God, misunderstood even in the light which Christ had thrown upon it, made possible an error which developed into the sordid traffic in indulgences, as in our own day it has made possible, under various names of healing, an exploitation of traffic in the power of the Holy Spirit through the offices of prayer and meditation—a traffic which is rapidly becoming outside the Churches it is gratifying to say, if it has not already become every bit as sordid and mercenary as anything of which Tetzel and his like were guilty.

Almost endlessly, were they needed, illustrations might be adduced to show how radically and inevitably the character of the Being to whom men pray affects the character of their prayers—and sets the moral limit of their right to pray. Therefore it is that across the very threshold of the Prayer upon which all true prayers are modelled, Christ has written, "Hallowed be Thy Name." Before we ask for daily bread, before we ask that our sins may be forgiven, even before we ask that His Kingdom come, His will be done, we pray that the great condition may be clear before our eyes and stamped upon our prayers—the Holiness of God.

2. The second of the moral limits of Prayer is fixed by God's expressed will, however expressed. Such an expression has been made through revelation, and above all through the one perfect Revelation, Jesus Christ. It is made, too, and not less really, through my own enlightened judgment and conscience and against that expression of God's will, I have no moral right to pray, like Balaam fully conscious of his duty, "That I may know what the Lord will say unto me more." God's will once expressed, there is nothing more that we have the right to ask Him to say, and if our continued begging gains any answer at all, it must be such an one as was given those who tempted God in the Desert, "And He gave them their request and sent leanness into their soul."

Just as truly, God's will is expressed through nature, and more and more as we come to know and understand the laws in accordance with which nature is governed, more and more may we feel sure, that in this department of His activity, we understand the will of God—and a limit is set beyond which we may not pass.

Do I mean to say that what we call the laws of nature are such an expression of God's will, that we have no right to pray to Him for any intervention on His part to produce a result which the laws if left to themselves would not produce? I do not mean that at all. Certain of the Laws of nature are, as another puts it. structural. They belong to the very foundation and framework of the universe. They express without the shadow of a doubt God's fixed and unchanging will. To pray, therefore, for instance, that for our especial benefit the sun should not rise or should not set; that the spectrum of solar light should be made different from what it is; that the Law of Gravitation should be suspended,—to do that would be not merely folly; it would be morally wrong; a mockery of prayer and an insult to God. But, beside these laws, there are in the world of nature, many results depending, not upon one necessarily invariable law, but upon a great many laws invariable in themselves, and yet united in combinations which are constantly varying and subject to constant readjustments. To say that the same logic applies to these, as applies to the great structural laws of nature, is to my mind, to talk nonsense. There is not one

of us who is not, in response to his own inclination, or to the wish of another, every day taking these laws into his hands, combining them and re-adjusting them and producing different results from those which otherwise would have been produced and often results which nature, if left to itself, would never to all eternity produce.

It is a matter of common belief that physicians sometimes cure diseases which otherwise would terminate fatally —and without disordering the structural laws of the universe. It is well within the range of possibility that a child may light a fire which, sending up a column of heated air, might bring about atmospheric changes of importance—and that not by any infraction of the will of God expressed in Natural Law. Storms at sea do cease, and it has even been suggested by Mr. Darwin that changes in the wind may depend upon certain minute changes which if man could understand he might control.

"We ourselves," says Sir Oliver Lodge, "are readily able, by a simple physical experiment, or by an engineering operation, to defeat a ray of light, or to dissipate a mist, or direct a wind, or pump water uphill.*"

Grant that God knows more than even the wisest of us knows about the laws which He has Himself established; grant that He has a power greater than ours in the world He has created; grant that He is no more bound to the wheels of the world's machinery than we are—grant this—and it would be a sorry faith that would not grant it—and the limits of our right to go to God in prayer for help and blessings in material things is at once extended beyond the lines which the more timid or the more intellectually assured would set for faith.

It is absolutely certain that God has established plain and well-marked limits beyond which we have no right to expect Him to intervene and therefore no moral right to ask Him to do so; but it is every bit as certain, I believe, that those limits are not fixed by the understanding, or the power, or the accomplishments of the most learned of scientists or the most successful of experimenters in natural phenomena.

*Hibbert Journal, Oct. 1902.

3. The third side of the quadrilateral which marks the moral limits of Prayer is established and defined by the Rights of Other People.

The Pattern Prayer begins with "Our," not "My," and it is only as I acknowledge myself one among many brethren that I have the right to pray to the Father of us all. The entire human race, in the sight of God, is one great family, and in His sight the law of the family—that is, brotherliness, must condition and set the limit of every petition. We may not pray for that which would mean happiness to us and misery to others with the expectation that God will grant our prayers. "Perhaps," as another suggests, "no prayer is ever granted for a purely personal blessing. Health is granted to a man, not so much for his own sake, but because he may, if he will, use his strength to make others happy. A man is given a happy home, not to enjoy in his own life merely, but because a happy home can be made the center of some of the truest outgoing social influences.*" However, that may be, it is certain, I believe, that God deals with each of us not as he might have dealt with Adam before even Eve appeared, but as one among many Adams, and many Eves—and many Cains and Abels also, each with an equal right to the Father's love and care. Knowing only what seems best for me, and ignorant of what effect my receiving it may have been upon the life and happiness of others, it may be lawful for me to pray for the thing I want, but always it must be with the realization that the rights and needs of others stand before God side by side with mine.

So much is plain enough. All of us, whatever our practice, would acknowledge that a selfish prayer is a wrong prayer and deserves no answer; that the rights of others set a clearly defined limit to our own rights.

The general rule, however, suggests a question. In view of the rights of other men, is it right to pray to God against other men, as in prayers for victory over national enemies in time of war? Let me answer that question by asking another. Is it right for a man to use the life which God has given him, of which he is the steward and for which

* W. R. Best, "Beyond the Natural Order," p. 45.

he must give account—is it right for him to use this life—his opportunity for service to God—in fighting for victory over his country's enemies? If it is right for him to do this, if he believes that the cause for which he fights is just, and the opposing cause unjust, if he believes that true peace consists not in a cowardly submission of truth and justice to the demands of falsehood and injustice, but that it consists alone in righteousness triumphant, then it is right for him to pray to God for strength and help and victory, for he prays not so much against other men, as against the wrong for which they stand, a wrong from which they must, in some way, suffer and the world must suffer until it is forever downed.

4. We come now to consider the fourth, and, under the classification chosen, the last moral limit of Prayer—our own ability to answer our own petitions.

It is plain enough that God has put us in this world to do a work, and given us the means and power to do it. And he has made it plain enough that He will not release His Almighty power to do work while we sit by and only pray. Men cried to Him, century after century, to blot out the "Black Death," to save them from the plague. And there seemed no answer, not because God did not care, but because He was educating His children into full-grown manhood, into the knowledge of their own responsibility, because to answer by direct intervention would have been to obscure the line between cause and consequence, to deepen ignorance, to foster superstition. The answer to their prayers was there all the time, in men's own power, and it came, and came to stay, when at last they learned to pray to an accompaniment of clean water and disinfectants, and to do away with the filth with which their homes and streets and cities were overflowing.

Men and women today, misled by the half-truth of a science falsely so-called, are praying to God to heal and cure their sicknesses and ills, while they shut their eyes to the means which He has placed ready to their hands and which, so placed are just as divine an aid as would be the coming of an angel straight from Heaven to lay his healing touch upon the sick and suffering.

We are praying, day by day the Church is praying, to God to do many right and Godly things—to comfort the poor in their distress, to help the heavy laden, to drive out the evil and rottenness from our cities, to evangelize the world, —and God gives no answer to our prayers. He does not seem to care or even hear. Why? The reason, I believe, is this. It is because we are asking Him to do the work which belongs to us to do and which we have the power to do, and which therefore will remain undone until we do it. It is because; that is, we have reached, and are trying to trespass beyond, the moral limit of our right to pray.

This we cannot do; and the sooner we realize that we cannot do it, the better will it be for us and for those who wait for us to move.

"Wherefore criest thou unto me?" said God to Moses. "Speak unto the people that they go forward." And the same thing, I believe, God is saying to us and to His Church today.

It is written that "the effectual fervent prayer of a righteous man availeth much." Let us believe it. But let us believe it no less true that, however passively righteous the man may be and however fervent his prayer may be, it availeth nothing whatsoever, unless he himself is working with such powers as God has given him to make his prayer avail.

Address.

RT. REV. FREDERICK COURTNEY, D. D., RECTOR OF ST. JAMES' CHURCH, NEW YORK, SOMETIME BISHOP OF NOVIA SCOTIA.

Bishop Doane.—(The Bishop was received by the audience standing, as he entered late during the afternoon): I am sorry to have been so late in the sessions of the Congress, and late at this session. My absence was due to business elsewhere, and my absence at this time was due to an automobile breakdown.

I have the pleasure of presenting, as the first speaker on this subject, the Right Reverend Dr. Courtney, of New York, welcome to you all and myself for

his own sake, and welcome especially today in that intense love and feeling which every true American here has ever for his country—for our mother country, in the sorrow for the death of his King; and the prayer and hope that the new King may tread in the footsteps of his father. (Applause.)

Bishop Courtney: I take it that the clapping of your hands is for the words that just this moment fell from the Bishop of Albany with regard to the loss that England has sustained, and the hope he has expressed on behalf of the people of this nation and the Church, with regard to him who is now sitting in his father's place.

The Moral Limits of Prayer,—At the opposite ends of the function which I will call prayer are two beings, God and Man. We say of God that He is a moral being. We say of man that inasmuch as he is made in the likeness of God, he is a moral being also. What do we mean by the term? As far as my memory goes it does not occur in the Bible from the beginning of Genesis to the end of Revelation. I suggest to you a moral being is one who first acts in accordance with his nature. I use that definition to cover what is called the eternity past, when there was no one and nothing in existence but God. And, to resume the definition, and one who acts according to what is right in relation to another; which will cover God's action towards man, man's action towards God, and man's action towards his fellow-man.

Prayer in the title of the subject this afternoon is used evidently, strictly, only on the sense of petition, making requests to God; and the title suggests that morality sets limits to such requests. We are accustomed to say that man is a free agent. Freedom is both bounded and secured for him by the limits which are set to it. Without those limits he would not be a free agent. The so-called laws of nature and the regular recurrence of phenomena are the limits within which and in obedience to which man's freedom of action is secured and exercised. It would stand to reason, therefore, that in immaterial and spiritual things moral considerations would set limits and secure man's moral and spiritual freedom of purpose. The relation between God and man which was deemed that of master and servant is fundamentally that of father and child. The archetype of this re-

lationship, that is, of fatherhood and childhood, the archetype of this relationship is within the bounds of the Divine Being Himself, from whom every fatherhood in heaven and on earth has its character; but we only know its nature from our experiences amongst ourselves. Now what is that experience with regard to the subject we are talking about this afternoon? In infancy and youth, childhood, you know, has love at its base, as the Apostle, St. Paul, says, "Ye are rooted and grounded in love." In childhood, in youth and infancy prayer to the father of the child, or request, is about everything. There is nothing that the child does not make a matter of petition to his father or mother, as the case may be, to his parents. Notice,—not everything that the child asks is had in man's kingdom; the superior wisdom of the father covers the question of whether or not he shall give what the child asks. Accordingly, as maturity is attained, the things that are the subject of petition are reduced in number.

Now so it is between man and God; but while the child often grows up to, and out-strips, his father in knowledge and power, it is never so between man and God. The human race has not, nor has any individual in it, attained maturity in that sense. Increasing knowledge of the works of God and increasing knowledge of God Himself that man is having, increasing ability to work, that man is getting, as the second of the preceding writers phrased it in the last part, man is getting to be able to answer many of the petitions he used to ask of God;—increasing knowledge and power enable man to answer for himself many of these himself. God is training His child, and the object is always to keep him in ever closer relationship and union.

I have made all these remarks by way of preface to the working out of the question which is set us for our consideration this afternoon. I ask your attention now to the apparently limitless promises which are given as to answers to prayer in Holy Scripture, and I will give you only a few samples. Our blessed Lord says. "Ask, and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Again, He says, "If ye shall ask anything in my name, I will do it."

Again, "If two of you shall agree as touching anything that ye shall ask, it shall be done for them of my Father which is in heaven." St. James follows with any number of similar passages: "If any of you lack wisdom, let him ask of God, Who giveth to all men liberally and upbraideth not, and it shall be given him."

Now petitions such as people generally make, or would think fit when such a proposition as that made this afternoon is under discussion, are usually for the removal of evils like disease, or ignorance, or sin. You will notice, if you please, that in specifying these three, I speak of evils affecting what is called the tripartite nature of man; disease, affecting his body; ignorance, affecting his mind; sin affecting his spirit. And prayer also for the gift of things that are desired, such as health and wealth and influence and knowledge, and gifts or fruits of the Holy Spirit is included. Generally speaking, God will give them all to those that ask Him. He will, as a moral Being dealing with moral beings, have regard to the stage of the human race's development, the stage which man's education, the education of the world has reached, and the particular character and state of the individual who is making the prayer. If He were to leave out of consideration all these things, and merely grant whatsoever anybody or any gathering of bodies chose to ask, He would not act in a moral way.

With regard to such things as have also been referred to in the papers already heard, the petition for rain, for fine weather, and such like petitions, the answer has been, I think, very much the answer I am going to give;—that God's immanence in creation is to be taken into account. I think we want a moment or two to consider what we mean when we talk about God's immanence in creation, that we may all of us get what I believe is the right idea; that is, that the so-called uniformity of nature is not due to an impress of law upon it, but to the presence and working of Almighty God who made it. As St. Paul says in one of his epistles, speaking of our Lord, "Through whom all things were created, and by whom all things hang together;" and as our Lord Himself said, "My Father worketh hitherto, and I work." Now, if that be true, that His presence and constant working

result in the recurrence of phenomena and the regular processes of what we call nature, our conception of how He may be acted upon by the petition for rain will be very greatly simplified, I think, certainly changed from what it would have been if we had not recognized that.

I would ask you to consider, for a moment, whether you have ever grasped the idea of what is meant when it is said that God is infinite. I think I can give you something of an illustration which may suggest it, or which may suggest the want of having grasped that conception,if I tell you of an incident that happened in the course of the lifetime of him to whom Bishop Doane just now referred in such kindly language, and who to the grief of all his people and the regret of a large portion of the civilized world, lies dead. The then Prince of Wales was lying apparently sick unto death, and Princess Alexandra, the Princess of Wales as she was then, was met by one of her sisters-in-law as she came down the stairs of the house on a Sunday morning and was going ready dressed, as out into the open air. "Where are you going?" she was asked. "I am going to church to pray for my husband," was the reply. The remark that was made was the objection usually urged. "As if God could attend to the prayers of just one wretched woman!" The idea I want you to get of God's infinity and what it means as regards His listening to human petition means this: that He has not to take His attention off from any one in order to listen to any number of others; but if all the worlds throughout space are peopled with moral beings who today need to exercise this blessed instinct of prayer, and each world were enormously larger than it is, and the population of all were as dense as it is anywhere on the face of this earth, it would be no more trouble or difficulty to God to listen to and differentiate each from every other petition than it would be to listen to one person, if there were only one in the world to pray. And His working as an infinite Being in the physical universe does not make it in any sense a difficulty—to use the language of one of the prophets, "to cause it to rain upon one place and not to rain upon another," in answer to the petition which an individual or a nation may make ask-

ing Him to "send them rain and fruitful seasons, to fill their hearts with food and gladness."

You want to get hold of that idea of the meaning of the immanence of God and His continual working, if you would get something of a right understanding, as I believe, of this portion of the subject. But there are sundry moral considerations.

First, (and I am getting them from Scripture, too;) First, —"Ye have not because ye ask not." Second,—"Ye ask, and have not, because ye ask amiss." Third,—"He that asketh, let him ask in faith, nothing wavering;" "He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him;" "He that wavereth is like a wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord." Again, we have the word of Christ, "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you;" put yourself into the position of Jesus Christ and His character, and then you may ask what you please.

This we must bear in mind,—the important thing being the perfecting of the relationship between God and us, that of Father and child, everything that would prevent or retard that, man is better without, and everything that promotes it he is better with; whether in the former case it is desirable and pleasant, or in the latter case it is undesirable and painful. St. Paul said he suffered from a "thorn in the flesh," and he prayed that it might depart from him. He besought the Lord thrice, that it might depart from him, but he did not get rid of it. It was there, sticking in his flesh still; the Lord said to him, "My grace is sufficient for thee; My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities and persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

Our blessed Lord, in Gethsemane, prayed, "Abba, Father, if it be possible, take away this cup from Me; nevertheless, not what I will but what Thou wilt." It was not

taken away. Three times over He prayed the same words, but it was not taken away. When He came out, He turned to one of the disciples who would have used a literal sword, when He had spoken about a figurative one, and said, "Put up thy sword into the sheath; the cup that my Father hath given Me to drink, shall I not drink it?" Many and many a one has had the experience of St. Paul and our blessed Master, and has thanked God that he did not get the answer to his petition directly, but he did get the perfecting of his confidence in God, and the desire for a growing conformity to His character. As St. Paul expresses it,—"In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." There is the confidence of the child, who puts it all into the hands of his Father, who loves him unspeakably and knows what is best for him. So, having the mind that was in Christ Jesus, you offer your petitions to the Father not that you may have whatever you like but that the peace of God which passeth all understanding, shall guard your hearts and thoughts, in Christ Jesus; and that is better than the best thing you could get by begging for it, or by teasing God. (Applause.)

Address.

THE REV. R. R. McG. CONVERSE, D. D., ROCHESTER, N. Y.

Mr. Chariman, Ladies and Gentlemen,—I feel like beginning by saying, What shall the man do that comes after the kings? The strong and very impressive address of the good Bishop and those able papers you have been listening to make us feel that there is little left to be said but to gather up the fragments. Some of the points I had intended to impress have been so much better brought out than I could have done that it will be just as well not to invite comparison by further repetition. Besides, I have some consideration for the patience of the audience during this long session.

Prayer we may distinguish, I think, into two great divisions. There is prayer that is talking with God, spiritual

intercourse; it is praise, it is adoration, it is thanksgiving; and such prayer may employ many words or few. I recall the memorable example of Saint Francis of Assisi on the Monte Alverno, where he was accustomed to pace back and forth for hours uttering but the one word, "GOD!"

First of all, is there any limitation to such prayer? I think there is, and I think the point here has been ably presented by one of the preceding writers; that is, even such prayers of adoration and spiritual intercourse can never be made a substitute for common, every day human duties. Time may not be appropriated from that which by reason of things and by the circumstances of the case is the duty first in order—be it only a matter of commonplace obligation. I think it would surprise us, my friends, if we should look at some expressions of our Lord and see with what boldness He puts even common duties rightly in front of those which the leaders of His day were prone to think especially religious and therefore at all times to have precedence. You remember that picture of the man on the way to the Temple, —"If thou bring thy gift to the altar, and there remember-est that thy brother hath aught against thee"—(some mark of kindness you ought to do him, no matter who he is, something that you owe him,)—"leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift,"—There is a duty to man that goes before that—duty to God—first make yourself right with your fellow. As St. John says, "He that loveth not his brother whom he hath seen, how"—in the name of common sense—"can he love God whom he hath not seen?"

It is when we come to the second division, that of petitionary prayer, that serious debate really begins today, and as Christians we must face it. There is no manner of doubt today that there are many high minded, conscientious, firm, sincerely reverent people who are ready to condemn petitionary prayer, in the first place, as irrational, and further than that, as impertinent presumption. In other words, they question not only the efficacy and power of prayer in view of universal law and order, but they question the propriety of prayer, the morality of prayer, if you please, in view of the revealed character of God.

Let us look briefly at these objections: Prayer called irrational in the name of natural law, in the name of the invariable sequence of facts and events in the world, and, mark it, some are ready to carry this reign of law right over into the spiritual realm and claim that the sequence of mental events,—emotions and all that furniture of desire and resolve within us, are just as subject to invariable sequence and the rule of law and order as are the planets or the adjustments of the atoms in chemistry. The only difference being that it is infinitely more difficult for us to define and discover that law in the one case than in the other. They must to be consistent however, deny utterly the moral freedom of man.

There is not time at present save to say that the moral freedom of man, the freedom of man's will and the rationality or justification of prayer stand or fall together. Rob man of his moral freedom, and I deny that prayer is anything more than a mechanical pastime. But, apart from that, there are many who say, that within the spiritual sphere we may pray for love, we may pray for faith, for the spirit of patience and thanksgiving, and further we may pray for these without limit, categorically, if you please. Why? Because we know that it is in accordance with the Divine will; therefore we need not even condition it with the "if it be Thy will," for we know as we know our own existence that such spiritual gifts, blessings, power, and grace are in accordance with the Divine will. But beyond that; when we go beyond the range of the purely spiritual; when we trench upon the material in our bodies and in the world of nature about us, there the debate becomes strenuous and fierce. Beyond the realm of the purely spiritual, they argue, prayer can have absolutely no effect. Now, I challenge that assertion. We hear so much about a "natural law" that deference for the term has become a veritable obsession. A very distinguished scientist of today has frankly admitted that "natural law" has become, for the common man, and very largely for the scientific man, a kind of fetich. Jeremy Bentham said very truly—and many are coming to recognize the truth of his saying, that "natural law" is simply "a metaphor founded upon another metaphor." That con-

ception of the world ruled by "natural law" as if it were a fixed cast-iron impersonal framework that stood by itself, and God a mere spectator, or as if the physical world were simply a great machine, God having wound it up once, and now having no further concern with its ongoing—we can dismiss today in the name of science itself. Further, let us observe, that without breaking natural law man can and does adjust the sequence of events in the natural world, can and does adapt them to the accomplishment of his purposes;—They are, in a word, flexible. We speak of having discovered the "laws of nature." I presume, my friends if we had a handful of sand and stood by the sea-shore, it would be just as fair to say, "Here is the sand of the sea-shore," as to say of the whole range of science today, "Here are the laws of nature." There may be, there must be millions of invariable sequences of which, even as yet, in the experience of the human race, there has been no knowledge.

Suppose fifty years ago, for instance, one should have said, I am going to speak so that my voice shall be heard in New York or in Rochester, how busy the physicists and mathematicians would have been to deplore or even to stop the experiment. Why? They would say, "We think that in order to produce wave vibrations of the air that would reach New York City or Rochester, you would have to produce a concussion here that would absolutely level to the ground every building in this city. A hundred tons of dynamite exploded would not produce a shock of sufficient violence to carry those wave pulses that far." And yet I can go over here to the corner and I can speak through the wire, and my voice is heard and recognized at a point five times further off. Am I breaking a law of nature? I am simply bringing to bear another law that was discovered a little while ago.

But, says one, the deflecting or the bending of these laws of nature requires force to do that, and when you speak of adding any degree of force to the force already existing, you are coming right counter to the great doctrine of the conservation of energy. That is a big word. My friends, what are the terms "energy," "force," "power?" Absolutely nothing but symbols. There is but one power, the will of God, that works through the universe. As a distinguished

scientist has said, when you name such names as energy, force, and power, looking at them as independent entities "doing things," you are as far wrong as the savage who supposes that his words of incantation actually hasten the passing of the eclipse.

There is one power, and that power is of God. "Well," but says one, "take care, take care!" "Do you forget the old distinction between what God performs in nature and what He permits?" I say that is a miserable distinction. The Almighty does not wish you or me to fabricate any kind of ecuse which shall shift from His shoulders the responsibility of the universe. There is no need to attempt "to prove an alibi for God." All energy—all power, are but names for His will, and that will is not fettered, enslaved by any invariable order He has established. He can bring about the most tremendous changes, not by any direct and downright smashing so to speak, of any order recognized, but by infinitesimal, insignificant little deviations. Take one illustration. Reference has been made to the recent death of the king of England, and you have seen, in the papers, that his son has been proclaimed king of England and Emperor of India. How did he get the title "Emperor?" Simply, as has-been pointed out, because a despondent and desperate young clerk in India twice tried to take his life, and twice the powder refused to explode. That would-be suicide became the great administrator who brought to the Crown of England those vast domains of India. How easily we might imagine the process by which that could have been brought about without any infraction of the so-called laws of nature. Suppose that the man who made the powder had a mixing table by a window —some passing object diverts his attention for a moment—in consequence he does not put in the exact proportions; that is the imperfect powder in the flash-pan of that pistol that failed to explode. Clive's life is saved and that saves the King of England an empire.

I have just wished to touch upon the second point. I have said there are good men today, high minded men, who say, "Apart from all question whether petitionary prayer may have any possible effect, this thing is clear, that such prayer is, and must be, a presumption; an impertinence. God

knows what is best; He knows the how and the why and the best that should be given or withheld, and more than that, He is infinitely more ready to give the best gifts than we are to receive them. Hence, in any form of petition, even for spiritual benefits, what are we doing but pitting our power and ignorance against the wisdom and the power of God?''

I answer that by saying, that while God is almighty, yet there is, in human nature, a limit even to the power of Almighty God. He will not invade personality by force. When God gave me the power of choice, He gave me that mysterious power, that wonderful power of shutting the heart against the Divine invasion. Prayer is the opening of the doors of the heart to let in the Divine power and the Divine blessing. This attitude of super-humility and resignation, so far from being an attitude of meekness, is really an attitude of pride and arrogance.

May I, in conclusion, just say a word that is suggested by the fact that in the Old Testament while we have many examples of prayer I am not aware that we have a single explicit command or requirement to pray, and yet when we come to the New Testament, how different! The Master has laid it down again and again; and after Him His apostles again and again; *pray, pray, pray.* It seems to me we have there a striking instance and evidence of our Lord's prevision of the very times in which we live. With the progress of man's knowledge, revealing the invariable order and sequence of things in the world of nature, He knew that doubts and difficulties would arise as to prayer. But beyond this fact, that the domain of prayer is narrowing with the advances of man's knowledge, there is another great truth that has come to counteract that; and that is the immanence of God, God dwelling in this world. To my mind one of the greatest and most momentous of changes is being wrought in man's conception of God's relation to the world and to life. The old ''carpenter'' theory of a world that was formed and made complete at once is gone for good. The world was never made, but is still in the making.

''Ever fresh the broad creation
A divine improvisation
From the heart of God proceeds.''

Standing in the relationship, as has been so beautifully emphasized by the good Bishop, of the child to the father, the Father who lives with us and in us now and here, and who has not deserted His child for a moment, we recall the words of the Christ: "Lo! I am with you always, even unto the end of the world." This is not the farewell of a departing, but the salutation of an ever-present, Friend.

"Speak to Him, then, for He hears and Spirit with Spirit may meet
Closer is He than breathing—nearer than hands or feet."

At the closing session of the Congress, just before introducing Dr. Babcock for his farewell remarks, Bishop Doane spoke as follows:

Two things I should like to say:—In the first place, the Congress has missed not my presence, because my—not *alter Ego*—I think there is very little "*alter*" about it, Bishop Nelson, has stood and spoken for me; but it has missed something that those of you who come from outside the Diocese cannot begin to realize, in the loss which has fallen upon the Church and city of Troy, and on the Diocese of Albany, and on all of us who are anywhere within the range of the city, in the death of Mr. Charles W. Tillinghast, Chairman of the Local Committee, charged with the duty of preparing for this meeting of the Church Congress. He took the keenest interest in all the proceedings of the meetings of the Congress committees. Young in vigor and vitality and strength —no matter what his years were, he gave himself with all his inherent enthusiasm and essentially genial nature into the labors of the local committee, to make provision for the Congress and ensure its success. That is a loss which we must feel all the rest of our lives, and which you do not know.

I want to say to Dr. Babcock, the General Chairman of the Church Congress, how gladly I have come, even to this last session of this very interesting Congress, and to express my regret that I could not hear and see it all. I want to assure him and the Executive Committee that it is a very great pleasure to me and to the Diocese of Albany, that they made the selection of this city as the place where this Congress should come. You are most welcome to come. I have

never known a Congress leave any city, even a big one like New York or Boston, that it did not leave a flower and fragrance that lasted a long time, and I am sure, even from the little I have heard, that there will be such a fresh fragrance left here as the result of your visit, that we shall wish for more of it.

Just one word more. Wisely the Committee of Arrangements planned that the programme should grow up to an ascending climax, when they made this subject of prayer the final subject for speaking and thinking about at this meeting of the Congress: because it has the very highest reach of all, and demands the very highest possible power of mind. One thing, that has been referred to, but not directly spoken of, is that this is the very time, of all times in the whole year, when this subject ought to be filling our hearts and minds; because when our dear Lord ascended into heaven, He went, not merely because He was to enter upon the joy that was set before Him, for the sake of which He suffered, "despising the shame;" but He went in that essential unselfishness of His Divine Humanity," "to appear in the presence of God for us;" and He ever liveth there to make intercession for us. There is no Eucharist offered, there is no prayer uttered, where that prevailing Name does not lay hold of the irresistible power of the Father's love for Him, and of His love for us; so that He has power with God, and prevails. We know what His experience was; how eminently and intensely He was a Man of prayer; how, even, it is written of Him in the Holy Scriptures, even in that tremendous agony of prayer in the Garden, when the cup was not removed from Him, when the twelve legions of angels He might have asked for were not sent, "nevertheless, He was heard, in that He feared." Whatever may be the answer that follows our own entreaties, we may, nevertheless, well believe in the same way in the Infinite Wisdom of Almighty God, His grace and in His love; provided only we ask nothing that may be against His will.

I have now to introduce the Chairman of the Committee, the Rev. Dr. Babcock, who is to say the farewell words.

Farewell Address.

THE REV. CHARLES HENRY BABCOCK, D. D., NEW YORK,
GENERAL CHAIRMAN.

Mr. President, Ladies and Gentlemen: It falls to my lot, as General Chairman, to say a few words by way of farewell, and that is not easy to do for one who has behind him such delightful hours as have been spent in this place during the session of the Church Congress now closing. Nevertheless, as the best of friends must part, it is appropriate that they should say before parting, "farewell!"

May I ask a share of your sorrow—or at least of your deep regret, in *our* sorrow in the loss of the Rev. Dr. William R. Huntington, of whom we have been deprived by death since the Congress last met, in Boston. Dr. Huntington was the Nestor, so-called, of this Congress. He was present at the meeting out of which the Congress grew. He took the deepest interest in its welfare from its very beginning, thirty-five years ago, and up to the very last of his life he was largely concerned in all that appertained to the Congress. His own contributions were frequent and valuable. His last public appearance, we recall with melancholy pleasure, was upon our platform. Any attempt to eulogize him would be as a twice told tale at this time, so long after his death, and no feeble words of mine could produce any effect as compared with the living eulogy, which his life and character have inscribed upon the minds and hearts of those who knew him well

And then may I, without intrusion, venture to claim a share by our regret, in your deep sorrow in the loss of Mr. Charles W. Tillinghast, which has already been referred to by the President,—a man who was taken away untimely—I think I may truly say untimely, for as Bishop Doane has intimated, years do not make age, and for a man who was well beyond four score years he was, I think, the youngest man I ever knew. (Hear, hear.) I had the pleasure of meeting him but once, and that was at a meeting in this city for making preparation for this session of the Congress; but his evi-

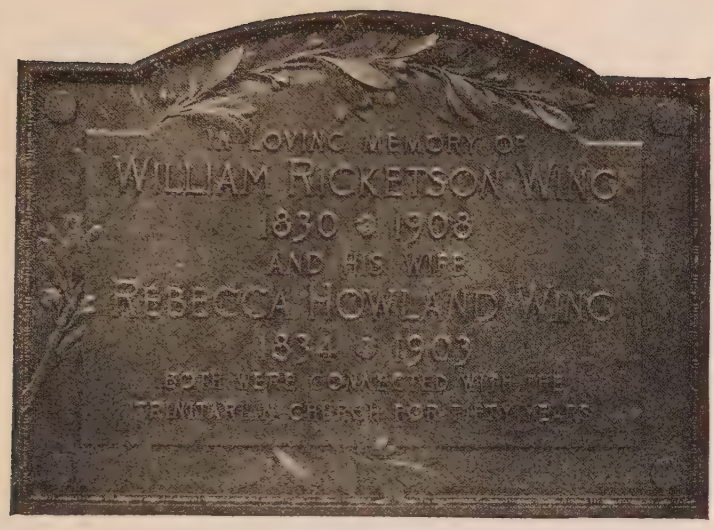
dent vitality, his quick sympathy, his warmth of disposition, behind his earnest desire and enthusiasm for the results of the Congress were so clearly indicative of unfailing interest and energy in all affairs of life, that I can easily imagine that age could not wither nor custom stale for you the infinite variety and usefulness of his life—for you, who knew him so well.

Although you had here in Troy much less time than is ordinarily allotted to the local committee in preparing for a Congress, nevertheless candor compels me to declare my surprise at the perfection of all your arrangements. I think I may venture to say that in no Congress of ours, have local arrangements been so perfect in all details as in the preparation for this present session. We received from you a most cordial welcome; we have experienced such generous hospitality, such unfailing devotion to our comfort and entertainment and even our amusement, in one way and another, that our gratitude can hardly be expressed, even in our heartiest thanks.

We may, without impropriety, congratulate you upon your success in this Congress. Whatever success has been ours has been yours; without your efficient co-operation we could have had no success at all. We, therefore, congratulate you as well as thank you for what you have done for and with us. We may not, perhaps, with equal propriety refer to our personal experiences, but I am sure that during the four days here spent friendships have been formed which will last as long as the Congress continues, and as long as our lives are spared. The friendships thus made are not merely personal. They are friendships in that bond of unity which is the true oneness of the Christian Church; and so the sympathetic union of the members of the Church has been enlarged, I hope, and strengthened by what we have experienced here; and for all this we desire to thank you from our heart of hearts. To each and every individual who has had any part in making this Congress successful and delightful, we desire to extend thanksgiving, and I think I may safely assure you that when, in retrospective hours, we recall those places where we have most enjoyed ourselves and experienced satisfaction in our Church Congress, the name of Troy will

stand high upon the mental record which we will at such times make. Thanks, then, we say to you, and farewell! Thanks and our best wishes for success in all your undertakings—success equal to that which has crowned your efforts in the preparation for and the on-carrying of this session of the Congress, and so I say, Farewell!

THEOLOGY LIBRARY
CLAREMONT, CALIF.
440773



Cast Bronze Tablet.

Designed by
KIMBALL & COMBE,
Providence, R. I.

Modelled and cast by
JNO. WILLIAMS, INC.,
New York.

Bronze Memorial Tablets

Jno. Williams, Inc.

BRONZE FOUNDRY AND IRON WORKS

Office: 556 West 27th Street, New York

Casters of "Star Spangled Banner" Tablet
Bronze doors, U. S. Capitol Building
Bronze doors, Congressional Library
Ordered by the United States Government
Bronze doors, Boston Public Library

Designs and Estimates Furnished Free
Send for our booklet illustrating Bronze Memorial Tablets, Free

PLEASE MENTION "CHURCH CONGRESS" BOOKLET

Two Important New Books

PUBLISHED BY

THOMAS WHITTAKER

2 and 3 Bible House, New York

BROWN (RT. REV. WILLIAM MONTGOMERY, D.D.) Bishop of Arkansas. **The Level Plan for Church Union.** With an introduction on "The Origin and Development of the Historic Episcopate," by the Rev. George Williamson Smith D.D., LL.D., sometime President of Trinity College. With an appendix on "The Chief Barrier to Christian Unity," by "Anglican Presbyter." 12mo. cloth.....net $1.50

"Christian Union, if for no other than for economic reasons, has got to come. The American people are already refusing to support six Churches where one can do the work. A growing fusion—it is the only possible antidote to our growing confusion. And this will never arrive by one saying to all the others, 'Come; let's be one; and I'll be the one.'"—*Review.*

HODGES GEORGE, (D. D.). Dean of the Episcopal Theological School, Cambridge, Mass. **The Year of Grace—Trinity to Advent.** Twenty-five sermons. 12mo, cloth.....net $1.25

——Also, **Year of Grace—Advent to Trinity.** Twenty-two sermons. 12mo, cloth.....net $1.25

"They have all the vigorous manliness marking Dean Hodges' preaching—a balanced thoughtfulness, Janus-headed, looking before and after, and holding an even course between a religious conservatism which would keep all, because it is old, and that modern tendency to throw away all but the extremely new. 'The Efficient Bible' is a model sermon, wisely exclusive of controversy and yet not too much fettered with the thought or phraseology of the past. One might be glad to have a copy of the Dean's books in one's trunk, or have it in the home, against those barren Sundays when there will be no 'benefit of clergy,' or when not able to get to church."—*Review.*

Enterprise Publishing Co.

283 MAIN STREET
POUGHKEEPSIE, N. Y.

Fine Catalogs, Books, and
Commercial Printing of
Every Description : : : : :

GLEN EDEN

ON-THE-HUDSON

Church Boarding School for Girls

IN THE HIGHLANDS

POUGHKEEPSIE, NEW YORK

College preparatory and finishing courses. Outdoor life and physical culture a specialty. Fine estate of twelve acres, with new buildings. Sight-seeing in New York City and along the Hudson. Select, limited membership; waiting list. Terms, $600, including numerous incidentals. Address for booklet

DR. FREDERIC MARTIN TOWNSEND, Director

Pawling School

Pawling, New York.

†

Rt. Rev. David H. Greer,
President of the Board of Trustees.

Frederick L. Gamage,
Headmaster.

THE

Theological Seminary in Virginia

The Session Opens Fourth Wednesday in September

FACULTY

REV. ANGUS CRAWFORD, M.A., D.D., *Dean*, Hebrew and Old Testament Literature.
REV. SAMUEL A. WALLIS, D.D., Church Polity, Pastoral Theology, Liturgics, and Sunday-school Pedagogics and Chaplain to the Seminary.
REV. R. W. MICOU, M.A., DD., Systematic Divinity and Apologetics.
REV. R. K. MASSIE, M.A., D.D., Ecclesiastical History, Christian Missions, and Canon Law.
REV. BERRYMAN GREEN, D.D., English Bible, Homiletics, Ethics, and Sociology.
REV. PACA KENNEDY, M.A., B.D., Greek and New Testament Exegesis and Literature.
MR. WILLOUGHBY READE, M.El., Elocution and Music.

Alumni, over 1,000; Bishops, 29; Foreign Missionaries, over 60. It has founded nearly all the Foreign Missions of our Church. Library, 30,000 volumes.

P. O. Theological Seminary. Fairfax Co., Va.

TRINITY COLLEGE

HARTFORD, CONN.

Trinity Term Opens February 5th, 1910

Commencement June 22d

Christmas Term Opens September 22d

For Catalogues or information apply to the Secretary of the Fuculty, or to the President.

St. Stephen's College

Annandale on Hudson, New York.

A Church College

Classical Course of four years leading to the degree of B.A. and Ph.B.

FOR INFORMATION ADDRESS THE PRESIDENT

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA,

FACULTY:

Rev. WILLIAM M. GROTON, S.T.D., Dean, *Systematic Divinity.*
Rev. LUCIEN M. ROBINSON, S.T.D., *Liturgics, Church Polity, and Canon Law.*
Rev. A. D. HEFFERN, D.D., *New Testament Literature and Language.*
Rev. JAMES ALAN MONTGOMERY, PH.D., S.T.D., *Old Testament Literature and Language.*
Rev. GEORGE C. FOLEY, D.D., *Homiletics and Pastoral Care.*
Rev. J. CULLEN AYER, JR., PH.D., *Ecclesiastical History.*

Special students admitted. Graduates' course for graduates of this and other Theological Seminaries. Degrees of Bachelor of Divinity and Doctor of Divinity are conferred in course.

Special instruction in Comparative Religion and Manners and Customs of the heathen people is given to those preparing for the Missionary Field.

Students have the privilege of courses of special study at the UNIVERSITY OF PENNSYLVANIA, and also the free use of the extensive Library of the University.

For catalogue send to the Dean, Rev. WILLIAM M. GROTON, S.T.D., 5000 Woodland Avenue, or the Secretary, Rev. THOS. J. GARLAND, B.D., Church House, 12th and Walnut Streets, Philadelphia.

Episcopal Theological School

Cambridge, Mass.

FACULTY.

Rev. GEORGE HODGES, D.D., D.C.L., Dean
Homiletics and Pastoral Care, and Liturgics
Rev. P. H. STEENSTRA, D.D. (Emeritus)
Interpretation of the Old Testament
Rev. HENRY SYLVESTER NASH, D.D.
Interpretation of the New Testament
Rev. MAXIMILIAN LINDSAY KELLNER, D.D.
Interpretation of the Old Testament
Rev. EDWARD STAPLES DROWN, D.D.
Systematic Theology
REV. PHILIP M. RHINELANDER
History of Religion and Missions
Rev. HENRY BRADFORD WASHBURN
Ecclesiastical History
Rev. HUGHELL E. W. FOSBROKE
History and Religion of the Hebrews
Mr. ROBERT A. WOODS
Sociology
Mr. WM. ALDEN PAULL
Music and Reading

Access without charge to Harvard University libraries and many courses of special lectures. Men prepared to meet present problems, theological and social. Opportunities for city mission work in Boston under experienced direction.
For Catalogue or other information apply to the DEAN.

BX
5820
A5
28th
1910 THEOLOGY LIBRARY
SCHOOL OF THEOLOGY AT CLAREMONT
CLAREMONT, CALIFORNIA

440773